REGISTER No. 825.

No. 14]. NOVEMBER 1884. [Vol. II.

Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

EDITED BY

CAPTAIN R. C. TEMPLE, *F. R. G. S., M. R. A. S., M. A. I., &c.,*

BENGAL STAFF CORPS.

Subscription—Rs. 8 annually.

PUBLISHERS:

THE PIONEER PRESS, ALLAHABAD.

AGENTS:

LONDON ... ... MESSRS. TRÜBNER & CO.

PRINTED AT THE PIONEER PRESS, ALLAHABAD.

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Printed by Ballantyne, Hanson & Co. Edinburgh and London.

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Contributions to "Panjab Notes and Queries" should be addressed to Captain R. C. Temple, Cantonment Magistrate, Ambala, Panjab.

Applications and all other communications should be addressed to the Manager, "Pioneer" Press, Allahabad, N.-W. P.

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Punjab Notes & Queries.

A MONTHLY PERIODICAL.

VOL. OCTOBER 1884. [NO. 13.

RELIGION.

1. **Ralí worship—Kangra.**—Once upon a time a Bráhman gave his full-grown daughter in marriage to a child. When the ceremonies were over and the bride was being sent to her husband's house, she saw how things really stood. So in her despair on the road she stopped her *dolí* bearers by the banks of a river, and called out to her brother Bástú:—"It has been my fate to be married to a child, and I live no more. But in future, in memory of my wretched fate, let girls make three toy images of earth, one of me, one of my husband, and one of you, my brother Bástú, and let them worship these images for the whole month of *Chaitr* (March-April) every year until they be married. Then let them marry these images, as I was married, on the first of *Baisákh* (the following month), and on the second or third day thereafter let them take the images in a *dolí* to the banks of a river, and there let them drown them in it. And let this be done in honor of me Ralí, the bride; Shankar, my husband; and you, Bástú, my brother. The blessing that shall spring forth from this rite shall be that she who performs it shall never marry an unsuitable husband." Saying this she sprang into the river and was drowned, and in their grief at this, her husband and brother drowned themselves also. Ever since then the worship of Ralí, Shankar, and Bástú, has become universal throughout the district of Kángrá.

The three chief fairs in honor of Ralí are held at Baijnáth, at Dádá, half way between Pálampúr and Dharmsálá, and at Charí, three miles west of Dharmsálá. Many songs are sung by children in honor of Ralí, and the images are adorned with wild flowers. The children bathe every day during the month of *Chaitr*, and fast on the 1st, 2nd, and 4th Mondays of that month. The images are dressed up according to the means of the various parents, and are finally thrown into a river with songs and ceremonies.—*Sardáru Balhárí.*

[A more detailed account, and somewhat differing from this one, of this interesting worship is to be found in the *Indian Antiquary* Vol. XI, pp. 297-298. There the images are said to be of Sív and Parbatí. The account was taken from the ceremonies at Charí.—ED.]

2. **Sweepers' Initiatory Rites.**—(See Vol. I, note 758). I should be glad if the author of this note could tell me into what are persons initiated by these rites? Does it refer to the initiation of outsiders into the sweeper caste? If so, I should be glad if he could tell me what other ceremonies are employed at such times. It is well known that Bhangís, or sweepers, do occasionally admit men or families of other castes into their own fraternity, and so do Chamárs. But it is not known what are the ceremonies by which the initiation is effected.—*J. C. Nesfield.*

[The subject is very obscure and difficult, but, as far as I can understand, Lálbegí sweepers will admit an outsider into their caste. These outsiders may be other Mehtars, or may belong to any other caste, the usual object being, I understand, to possess or marry a Lálbegí woman. The ceremony of initiation is this:—The candidate brings with him *chúrás* or minced-pies to the amount of 5 *sers* (10 *lbs.*) weight, and the articles for the *pújá*, or worship, of Lál Beg, *viz.*, *ghí*, betel, cloves, large cardamums, incense, and frankincense. A *kursí* is then recited over him, and finally he is patted on the back, and a little of the *chúrás*, some water, and a *huqqa* are given him. A quantity of the *chúrás* is offered to Lál Beg, and the rest distributed among the Lálbegís present. A rupee and a quarter is paid to the *gurú* (always a Mehtar) who performs the ceremony, and such clothes as the candidate can afford. Lálbegís and Bhangís will freely intermarry. A long account of the Lálbegís' *kursís* will be found in *Legends of the Panjáb*, Vol. I, pp. 528-546.—ED.].

—

3. **Khwaja Khizar.**—(See Vol. I, note 836). In the *Sikandarnámah* he is a Muhammadan saint who presided over the well of immortality, and directed Alexander (though in vain) as to where he should find these waters. He has been naturalized, however, in the Hindí language as Rájá Kidar, and as such he has become the patron deity of the Hindú boating and fishing castes,—Malláhs, Kewats, Kahárs, &c. At the time of danger he is invoked by these castes to protect the boat from being broken or submerged, or to show them the way when they have lost it.—*J. C. Nesfield.*

[I have long suspected that the Khwája Khizar myth is really of ancient heathen Central Asian origin, and that the Musalmáns found it there and appropriated it. Could any one enlighten us on this point? Rehatsek's *Alexander Myth of the Persians* throws some, but not much, light on the subject.—ED.]

4. **Another Story of Lal Beg—The Horse Miracle.**—(See Vol. I, notes 664, 837). Lál Beg was a Mughal, and lived in Hindustán, where he served Wálmík. Wálmík ordered all the Mehtars to follow him, and so they do. His most famous miracle is this.

The King of Dehlí lost a horse, valued at Rs. 1,000, and the Mehtars were ordered to bury it, but as it was very fat they proceeded to eat it up instead, giving one leg to the King's priest, and keeping the rest of it to themselves. Taking it home they began to cook it, but being short of salt, they sent an old woman to get some. She went to a Baniyá's shop, and demanded the salt at once, saying, "Let me have it sharp, or a thousand rupees' worth of meat will be spoilt." The Baniyá went and told the King that the Mehtars had got hold of a thousand rupees' worth of meat. The King, suspecting what had happened, told the Mehtars to produce the horse at once on pain of extermination, families and all. On this they collected the bones together and placed them on a mound sacred to Lál Beg (such as are common everywhere), and prayed to him to save them. Whereon the horse stood up, but had only three legs! So the Mehtars went to the King, saying that his priest had the fourth leg, and soon afterwards the horse died, and the priest was killed.

Nearly the same tale is told of Sakhí Sarwar. See *Legends of the Panjáb*, Vol. I, pp. 79 and 95. A fuller account of it will be given in Vol. II. I think there is a little doubt of this being a "stock miracle," arising out of the memory of the *aswamedha* sacrifice, and fastened on to any local saint where it happens to be known. For another instance of this practice, see *Indian Antiquary*, Vol. XI, pp. 325-326.—*R. C. Temple.*

—

5. **Hindu Godlings—Bombay.**—(See Vol. I, note 335). Here are additional names—Chopdái, Farangái, Bhavkái, Jakobá, Jakái, Narsobá, Margái, Vithlái.—*K. Raghunathji.*

SOCIAL CUSTOMS.

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6. **Smelling for Kissing.**—Rájá Siva Prasád mentioned to me some time ago that in Válmíki's *Rámáyana* Dasaratha is described as *smelling* his son Ráma Chandra's head on his return home in place of kissing him. He enquires if any such custom is mentioned in any other Hindú work.—*H. Rivett-Carnac.*

—

7. **Birth Customs—Kumaun.**—Major Reade, Deputy Commissioner in Kumaun, was good enough, some time ago, to give me the following notes:—Immediately after the birth of a child it is washed by water being poured [illegible] the father then performs a religious cer[illegible] called *patí karam*, by which the child is [illegible]tted to caste. On the completion of this c[illegible]ny the umbilical chord is cut. After this act [illegible]ther is considered impure for a period of 11 [illegible] and for a second eleven, or a total of 22 afte[illegible]rition the woman remains out of caste. T[illegible]ther is not allowed to suckle her child for thr[illegible]ays, a wetnurse being procured, or a neighbo[illegible]erforming the office. On the 5th day after t[illegible]th the mother performs her ablutions: this [illegible]ony is called *pacholá*, and it is repeated on t[illegible]th and 9th days, when it is called *satolá* and [illegible], respectively. On the 6th day, called *kh*[illegible] the relations and friends of the parent[illegible]nvited to a feast and rejoicing over the birth of [illegible] child, and it is usual for the guests on arrival [illegible]resent a *pithāwá*, or gift in money or jewels, to[illegible]e host. On their departure the father presents [illegible]guests with like presents, though of greater v[illegible] than those received. Should the father be a [illegible]áhman priest, or of the priestly caste (*i. e.*, [illegible]) money is offered, but in return a c[illegible]anut is substituted by the priest for a money-p[illegible]ent to his guests. Should the guest be a Bráhm[illegible] priest he offers a cocoanut, but gets in return a present in money. In the evening the worship [illegible] Khastí Deví is performed inside the house, but th[illegible] guests remain all together in the courtyard. T[illegible] represent Khastí Deví a figure is made of mu[illegible], ornamented with grains of barley and 16 *kaurís*. On the 11th day called *nám karam* an astrologer, who has prepared the child's horoscope at t[illegible] time of its birth and fixed on a letter according to hi[illegible] observations, gives the child a name, the [illegible]st letter of which must correspond with the lette[illegible] settled by the observations. The woman is then partially pure, and may be touched, but cannot ea[illegible] food or drink water with her relations. On th[illegible] day the *súrij darshan*, or carrying the child out [illegible] see the sun, is performed. On the 22nd day called *báiolá* the mother again performs her ablutions and is re-admitted to caste privileges.—*[illegible]. Rivett-Carnac.*

[For a detailed account of the almost universal method [illegible] giving the genethliacal name, see *Proper Names of Panjá*[illegible] pp. 76-81.—Ed.].

—

8. **Swearing Friendship.**—Drinking mil[illegible] out of the same cup is a common mode of swearing friendship among women, and corresponds [illegible] the exchange of *pagrís* among men. See Vol. [illegible] note 111.—*R. C. Temple.*

—

9. **Titles in Dera Ghazi Khan and Laia.**—Several titles of Hindú origin are borne by M[illegible]salmán Jats and Rájpúts in the Lower Derájá[illegible] I have noted the following :—

Máhar.—This may possibly be the same as Maháráj. It is usually applied to the chief men of tribes of Rájpút origin, as Syál, Súmrá, &c., or of important Jat families, as Lohách (of Laiá) and Chandrár (of Bhindí, Derá Ghází Khán.), Dhillú of Khákhí, &c. It is prefixed to the name, as Máhar Alláh Bakhsh, Súmrá of Laiá, Máhar Khánan, Syál of Mastoi.

Ráná.—This title is used occasionally by Jats, as Ráná Músá, Uttará, of Jhok. All Uttará Jats take this title.

Rá—Is also of occasional occurrence,—*e. g.*, Rá Amír Bakhsh, Sáhú, of Dhingáná.

Jám.—This is a common Sindhí title. It is used here by certain families of Jats, especially the Uttáná, who are all addressed as Jám.

Shekh.—The Methlá Jats of Mandoswálá are always addressed as Shekh.

Mián and *Mehtar* are both common titles, but are not used indiscriminately, being kept up as hereditary titles in certain families. *Mehtar* is frequently used by Bhattís and Aráíns.

Malik.—Is one of the commonest of Jat titles. In a few cases it is used as a hereditary title by Hindú families of Derá Ghází Khán. Malik Khush Rám, late Náib Tahsíldár, belonged to one of those families.

Professional Titles.—In Derá Ghází Khán village Darkháns (carpenters) of various castes are addressed as *Shekh;* Mochís (leather-workers) are called *Jám;* Muhánás (boatmen) receive *Mír-bahár* as a prefix to their names; and Náís (barbers) are spoken to as *Khawás*.—*M. L. Dames.*

10. **Birth Customs—Bombay Kunbis.**—The Kunbís beat no drums on the birth of a girl as they do on the birth of a boy: *cf.*, Vol. I, note 665. —*K. Raghunathji.*

11. **Vows—Weighing against Gold—Bombay.**—When the Hindús dedicate a child to any god or purpose, they shave its head and weigh it against gold or silver; but in order that this weight may be as small as possible they allow no water to be used in the operation:—*cf.* Vol. I, note 667.—*K. Raghunathji.*

12. **Marriage Customs among Kurmis.**—Before the marriage ceremony takes place the mother of the bridegroom goes to a well and sits there with her legs hanging down into it, which means that as the son is going to get a wife, she will be deprived of authority in the house, and therefore intends to throw herself in the well to escape this humiliation; whereupon the son comes up to her and coaxes her by saying, "You will get everything in the house, &c., &c." The mother then gives up the idea of the (sham) suicide, and the whole (marriage) party go out into a field, where the bridegroom puts his mouth to his mother's breasts, meaning thereby—"I have not forgetten that I am your son, who was brought up on your milk, &c." The above ceremony was performed in my own compound.—*Máyá Das.*

13. **Popular Games.**—There are games known as Kot Kángrá, Bágh Bakrí, Kabaddí, and Chogan. I think it would be worth while to examine these, and others like them, to see how far they represent national customs, and afford a key to national history.—*Muhaqqaq.*

14. **Pat—Nataru—Marriages—Central Provinces.**—(See Vol. I, note 581). Is the description given there quite correct? Do Bráhmans or Pardesís never make *pát* marriages? If not, what is the name of the secondary and inferior marriages which they must sometimes make? And what is the Panjábí name? There must be something much nearer than *karewá*, which has been described in some other notes as meaning the marriage of a widow with her deceased husband's younger brothers. Again, is it correct to say that a *pát* can only take place after the death of the husband or wife? According to the analogy of the Gujarátí *nátaru* the death of the first wife would have nothing to do with the question. And the death of the husband is not necessary: separation from him is sufficient. *Nátarus* entered into by women separated from their husbands are common. They may be illegal, but in popular speech they are *nátarus*. The man may be either bachelor, married man, or widower.—*G. C. Whitworth.*

[In Ambálá Cantonments a large number of the women living with men of the low and labouring castes are not their real wives, these being at the men's distant homes; but they are still married to them. I notice that they describe the real marriage as *shádí* or *biyáh*, and these *mariages de convenance*, if Musalmáns as *nikáh*, if Hindús indifferently as *karewá*, *dharewá*, and *chhádar dálná*. A woman will say sometimes simply that "*khána húá*," "*rasm rasúm húe*," "*panchāyat húí*" or "*dand húá*." These subsequent marriages I find do not necessarily imply death of the husband of the *shádí*. Where *karewá* means the levirate, it is, I think, confined to the *Játs*. *Chhádar dálná* is, I believe, the proper term for these irregular marriages.—ED.].

FOLKLORE.

15. **Omens—Dreams—Bombay.**—(See Vol. I, note 360, etc.).

(*a*). To see one's self offering balls of food to the shade of a deceased father, or eating such dishes as are prepared during marriage festivities and on New Year's Day, means that death is near.

(*b*). To see one's self sitting on the top of a mountain, or dining at the burning-ground, means immediate wretchedness or death after becoming a habitual drunkard.

(*c*). He in whose house bees make a nest during the day, or who sees in his sleep bees making a nest, dies soon, or some evil happens to his family.—*K. Raghunathji.*

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16. **Ordeal to detect theft.**—The following description was given me in Court of an ordeal to find out a theft :—" We got an earthen pitcher (*hándí*), a fowl's egg, red lead (*sindúr*), and some frankincense (*lobán*) ; we made a fire and burnt the frankincense in it, and near it we planted an iron trident (*tarsúl*). Near all this we made a heap of loose soil. We then made all the suspected persons touch the egg, and then each person was to take a basket on his head filled with earth and add it to the heap. If, after this, the thief failed to restore the stolen property he would die of a swollen belly." The property was found in the heap. The parties were Chamárs.—*R. C. Temple.*

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17. **Folk Medicine—Hajru'l-basham—Hajru'l-Hanud.**—In a book called *Makhzanu'l-Adviyát*, or Treasury of Medicine, written by Muhammad Hussain, of Dehlí, in *H.* 1183 (*A.D.* 1766), obtainable from Munshí Nawal Kishor, Cawnpore and Lucknow, I find the following :—

" In Arabic *hajru'l-bashaf* (*hajr*, a stone, and *bashaf*, hard), in Persian called *yasham* (jasper), a hard stone found in four colours ; 1st, olive ; 2nd, green-yellow ; 3rd, opaque green ; and 4th, white as camphor. The first is used for charms, and the others, especially the 4th, for medical uses. As a charm—(1) if a piece of it be tied to a new-born child's neck his hair will never turn white ; (2) if on the wrist of his right-hand he will be saved from all sorts of witchcrafts and evil eyes ; (3) if to the thigh of a woman at child-birth she will not feel any pains ; and (4) if by the light of *Lailatu'l-Qádir* (a night that comes once a year when Muhammad was called to Heaven to speak with God) a picture of a man be drawn over a piece of it, and always kept attached to a cap or turban over the head, the wearer will never receive a cut from a sword or a shot from a gun in the battle-field.

"As a medicine, if a dram of it be taken it purifies the blood, cures yellowness of complexion and palpitation of the heart ; it also gives strength to the digestive powers of the stomach."

And again I find—" Arabic name *hajru'l-Hanúd* or stone of the Hindús ; in Persian *sang-i-Yáhú*, or stone of Jehovah ; also called the olive of Baní-Isráíl, found on the banks of the Indus, of a [illegible] colour, mixed with a little red and yellow [illegible] of an olive colour with small white lines [illegible] It is used for curing wounds and stings by sprinkling over them, and has no other medical use, [illegible] is worshipped by the Hindús as a god."—*M. Rivett-Carnac.*

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18. **Jade— Eshab.**— Wanted any superstitions or medicinal properties attached to [illegible] in India.—*M. Rivett-Carnac.*

[Fallon's *English-Hindustání Dictionary* is amusing [illegible] same subject of jade ; he calls it "*ek qisam ká patthar.* [illegible]

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19. **Stone Implements.**—Wanted any superstitions or folklore attached to ancient stone implements.—*M. Rivett-Carnac.*

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20. **Metamorphosis—Pheasants.**—(See Vol. I, note 461). I have not heard of such a superstition during a residence of eleven years in the Kángrá Hills, and am inclined to think that the *Gaddí* headman referred to expressed himself in figurative language. Compare the well-known Persian idiom, which is generally understood and adopted into Urdú—*táir-i-rúh qafs-i-'ansari* [illegible] *parwáz kar gayá.* The bird (soul) took flight from the cage (of elements). Note also that the Gaddí must have got the letter written by a *munshi.*—*S. Manuel.*

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21. **Ear-wigs—Kansua.**—(See Vol. I, note 456). Compare the *kan-khájúrá* of Hindustan [illegible] per, which has a similar superstitious belief attached to it.—*S. Manuel.*

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22. **Snakes—Domunha.**—(See Vol. I, note 458). These are often identified in the Panjáb. While in Jalandhar I heard of more than one case of bites by these snakes occurring at certain intervals upon particular human subjects, [illegible] they were said to be followed by no worse poisonous effects than a temporary stupor.—*S. Manuel.*

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23. **Domunha or two-headed Snake.**—(See Vol. I, note 458). This is no doubt the [illegible] *John* [illegible] known in Western India as the *dutondá.* It has a short thick rounded tail, which snake-charmers mutilate to produce the appearance of a second head. Artificial eyes are sometimes added. I once met a man who had bought one of these snakes, and who said he quite believed in the two-headedness, till one of the eyes came off.—*G. C. Whitworth.*

24. **Snakes—Domunha.**—(See Vol. I, note 458). There was one in the Dehlí Museum in 1866. They are common in the rainy reason in Talethí—Dehlí. I have seen natives handle them without fear or respect, as they do not consider them poisonous. I have heard them identified with the *platurus Fischeri*, but in this I decidedly do not agree.—*M. Millett.*

25. **Rora dalna—Cholera.**—(See Vol. I, note 532). The ceremonies therein described were performed at Saopura, Dehlí District, in January 1867, on the occasion of an outbreak of cholera. *Rorá*, or *rúrá*, means, also, rubbish, and in some places its feminine, *rúrí*, means manure.—*M. Millett.*

26. **Omens—Rain.**—In *Mon Ismenie*, a comedy by Labiche and Marc Michel, 1875, I find the following:—Galathée : *Je ne sors plus.* Ismenie: *Comment!* De Vancouver : *Une crampe dans le pied gauche*..........*C'est signe de pluie.* Does this notion obtain in India ?—*M. Millett.*

27. **Impotence caused by White Salt.**—I have been informed by Mr. Barlow, Inspector in charge of the Salt Mines at Kálábágh, that there is a generally prevailing strong prejudice among natives against the use of the white or pink rock salt of Kálábágh. The idea is that it causes impotence. They therefore prefer the black Kohát salt, or the Sámbar Lake salt; the white Kálábágh salt being seldom used except by Europeans.—*M. L. Dames.*

28. **Omens—Vultures.**—It is a common superstition among the natives of Lower Bengal, both Hindús and Muhammadans, that if a vulture sit on the top of a house the whole family will be destroyed.—*Julian H. Elliott.*

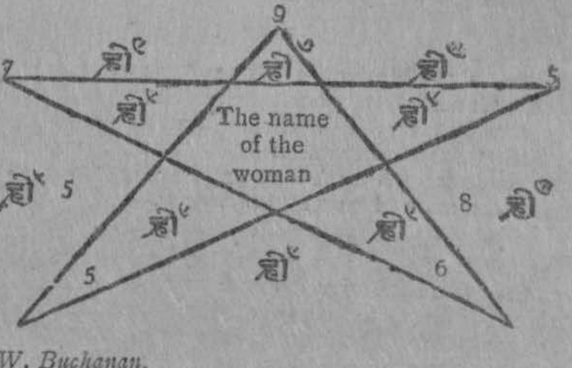
29. **Saya.**—(See Vol. I, note 779). I may mention that the *sáyá*, or shadow, in question does not appear in practice to be an actual shadow, but any influence proceeding from the person. In the Gujránwálá District I had not long ago to try a woman for the murder of a child in connection with *sáyá*. The accused's only son had been bitten by a snake (it was a real case of snake-bite); the woman called in a snake-charmer who failed to cure the boy, and assured the credulous mother that his cure failed owing to some other woman having cast *sáyá* upon the patient, and he prescribed arsenic, which was to be given to the child of the offending woman. On the trial I distinctly understood that it was sufficient if the sound of the voice fell upon the ear of the person to be affected, and especially so the voice of a woman who has just come from bathing.—*B. H. Baden-Powell.*

30. **Exorcism.**—Hindú priests have many secret treatises giving incantations, *formulæ*, symbols, and hocus-pocus connected with religious, social, and domestic matters. These are guarded with as much care and watchfulness as are the ceremonials of Freemasonry. During religious worship each sect makes signs and symbolic motions significant in themselves, and though the meaning is often unknown, interesting for their archaic nature. Besides these there are many philtres and nostrums in other matters connected with familiar spirits. Here are specimens :—

(1). To exorcise a devil. To be written seven times in seven exactly similar rows. The word *hrín* has probably something to do with Harí, the name for Vishnu.

ह्रीं	ह्रीं	ह्रीं	The name of the person possessed.	ह्रीं	ह्रीं	ह्रीं

(2). To bring a fractious woman into your power.—



W. Buchanan.

31. **Tona.**—(See Vol. I, note 598). This word under the form टोणा is used both in Maráthí and Gujarátí in conjunction with *jádú* (the black art). No independent meaning is assigned to it, but *jádú-toná* in both languages is a general term for all such practices as those described in the note in question.—*G. C. Whitworth.*

32. **Parsut-offering.**—The substance called *parsút* in note 215, Vol. I, is of course the well-known Sanskrit *prasáda*, food offered to a god.—*G. C. Whitworth.*

33. **Nazar—Houses.**—(See Vol. I, note 928). The *ghará* slung in front of a house to avert the evil-eye is often, with intent to make it still more discreditable, stuffed with straw, and rudely daubed with a grotesque face.—*J. L. Kipling.*

34. **Omens—Postures—Oudh.**—Sitting with one leg over the other brings bad luck.—*Kakku Mall : Faizábád.*

35. **Omens—Lizards—Oudh.**—The falling of a lizard to the right of you is a bad omen.—*Kakku Mall.*

36. **Omens—Sneezing—Oudh.**—(See Vol. I, notes 772, 949). A sneeze in your face is a bad omen when commencing any business. If a sick man sneeze it is a sure sign of recovery.—*Kakku Mall.*

37. **Omens—Journeys—Cats—Jackals—Oudh.**—If a cat or jackal cross your way on a journey your object will not be accomplished, so turn back.—*Kakku Mall.*

38. **Omens—Owls.**—If an infant hear an owl hoot at night he will get apoplexy and die within six months.—*W. Crooke.*

39. **Omens—Dogs.**—If you hear a dog howl at night three distinct times and the last a prolonged howl, be sure that some house to the east of you will be, or is being robbed, and that the thief lives to the west of you. If a dog shake his ears in the morning it means ill luck before night: *cf.* De Gubernatis, *Zoological Mythology*, Vol. II, p. 178.—*W. Crooke.*

40. **Omens—Partridges calling.**—A partridge calling to the right is lucky.—*W. Crooke.*

41. **Omens—Crows.**—(See Vol. I, note 854). To see two crows flirting in the morning is unlucky. When women see a crow in the house they say "fly away," and if the crow does fly away they expect a guest.—*W. Crooke.*

42. **Omens—Slippers.**—If a Hindú finds his slippers turned upside down he believes he has to travel a long distance.—*Máyá Dás.*

43. **Omens—Journeys—Brahmans.**—If a Hindú meets a Bráhman outside his door when going to start on important business he gets disheartened, as it is a very bad omen.—*Máyá Dás.*

44. **Omens—Journeys.**—When about to set out the traveller asks for a vessel of water, and just before starting puts some money into it to make his journey propitious.—*Máyá Dás.*

45. **The New Moon—Baniyas.**—The [illegible] yás carefully watch the first appearance [illegible] new moon. If one of the horns be elevat[illegible] the other depressed, the market for that [illegible] will be favourable to them.—*W. J. D'Gruy[illegible]*

46. **Nazar at will—Sanuna.**—Thos[illegible] on a certain day called *Sanúná*, which i[illegible] *Sudí Púranmásí*—the last day of Sávan [illegible] falling in August—are not only not sub[illegible] *nazar*, but are capable of casting *nazar* [illegible] and the same with men who happen accid[illegible] to have eaten ordure as children.—*W. Coc[illegible]*

47. **Nazar—Clouds.**—Clouds are als[illegible] to *nazar*, and will blow over without rain[illegible] is cast on them, and should any one run [illegible] house, bare-headed, when it is raining and [illegible] wanted, he is howled at by everybody [illegible] in and put on his cap or turban, for [illegible] headed man is apt to wish *involuntarily* [illegible] is not raining. Women try and ca[illegible] on hail-storms by throwing out inverte[illegible] (iron plates) or bringing lights to the d[illegible] the notion being that something sugge[illegible] heat and warmth, if brought before a h[illegible] will establish a *nazar* and stop t[illegible] Rain clouds are considered very s[illegible] things, and the dry time we have h[illegible] last year was due, my *raíyats* (cultivators) [illegible] me, to some rascal having buried wat[illegible] *gárá*), so that prices might rise and enable [illegible] get rid of his stock of grain to advantag[illegible]— *Cockburn.*

48. **Malicious Nazar—Witches.**—[illegible] can be cast at will by anybody that [illegible] the art. Women chiefly learn wi[illegible] after eating filth of sorts, and acqu[illegible] faculty of casting *nazar*, which they inv[illegible] do with evil intent. They are said to [illegible] livers with their eyes, for which there [illegible] one remedy, *viz.*, finding out the witch, [illegible] her, and drinking the water used for the [illegible] Such a woman is always very lovely an[illegible] pulously neat and tidy, with *sindúr* (red [illegible] the parting of her hair, &c. They are sa[illegible] very hard on children, who gradually fad[illegible] and die from the effects of their *nazar*. [illegible] child's burial they are believed to exh[illegible] body and anoint it with oil, &c., and bring [illegible] again to suit some occult purpose of the[illegible] They moreover keep a light burning dur[illegible] ceremony, which takes place at the gra[illegible] if the father or mother has the courage [illegible] and snatch away the child before the light [illegible] out, they recover it alive. To ascertain w[illegible] a woman is a witch or not the usual pro[illegible] sewing her up in a sack and trying whet[illegible] sinks or floats commends itself by its sim[illegible]

and answers admirably. She is invulnerable to blows from ordinary sticks, but a cut from a castor stock will make her howl for mercy.—*W. Cockburn.*

CASTES AND TRIBES.

49. **Barik Pathans of Jalandhar City and Bastis.**—The Barik Patháns and the Ansárí Shekhs appear to have come to Jalandhar about the same time, originally as merchants. The Bariks lay claim to Arab descent, but came to Jalandhar from the Logar Valley between Kábul and Ghazní. In a MS. account of the Bastí Shekh family, bearing date 1118 *H.* (*A.D.* 1706), it is stated that many of the Barik clan settled in two *muhallahs* of Jalandhar, the Barikíán (the *muhallah* also known as Muhallah Karár Khán) and the Rasta Ikhwand in 1003 *H.* (1594 *A.D.*). The founders of the Barikíán Muhallah came along with Shekh Ahmad Ghauns, whose Khángáh is at Jalandhar. After Jalandhar and Muhallah Karár Khán were burnt by Gurú Wadbhag Singh of Kartárpúr in 1814 *St.* (1757 *A.D.*), Kot Khán Jahán was founded by Khán Jahán, who was grandson of Usmán Khán, brother of Karár Khán. This family is known as Súdakhel; and the Barik tribe also includes the Guz, Aliák, and Bábákhel families.

Between 1026 *H.* (*A.D.* 1617) when Shekh Darvesh came to Jalandhar from Kaní Kúram on the Bannú frontier, and 1030 *H.* (*A.D.* 1621) when he built the mosque of Bastí Shekh, he bought land near Jalandhar from Lohání Afgháns, and some of the Bábákhel who had accompanied him bought a deserted site named Dúní Nangal from proprietors of Jalandhar and Shahábpur. Shekh Darvesh founded the town of Surájábád (now Bastí Shekh), and the Patháns founded Bábápur (now Bastí Bábákhel) on the lands so acquired. In *St.* 1816 (1760 *A.D.*) the Sikhs plundered and burnt Bábákhel, but the inhabitants afterwards occupied a new site adjoining the old one, being joined by people of other castes.

Bastí Guzán was founded in the time of Sháhjahán by three sons of Músé Khán of the Guz family, who had come with Shekh Darvesh from Kání Kuram to Jalandhar, and had joined him in founding Surájábád. They afterwards bought lands from the Lodís, Sayads, and Shekhs, and leaving Bastí Shekh, occupied Bastí Guzán, where they built a *bázár*.

There are several smaller Bastís, also founded by Bariks, such as Bastí Ibráhím Khán, Bastí Pír Dád Khán, and Bastí Sháh Qulí, which belongs to the Kapurthalá State, and others which were destroyed by the Sikhs.

The Bariks appear to be the same as the Barakís, who are described in Elphinstone's *Kábul* (p. 315) as a class of Tájiks, "who inhabit Logar and part of But-Khák. Though mixed with the Ghiljís, they differ from the other Tájiks," in that "they form a tribe under a chief of their own, and have a high reputation as soldiers. They have separate land and castles of their own, furnish a good many troops to Government, closely resemble the Afgháns in their manners, and are more respected than any other Tájiks: their numbers are now about 8,000 families." "All traditions," he adds, "agree that they were introduced into their present seat by Sultán Mahmúd about the beginning of the 11th century, and that their lands were once extensive, but their origin is uncertain; they pretend to be sprung from the Arabs, but others say they are descended from the Kurds."—*D. G. B.*

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50. **Ods.**—(See Vol. I, note 875, &c.). In 1880 I came across some Ods in the Rohtak District; they are a wandering tribe who gain a living by clearing water-cuts, building walls, &c., like the Ghilzai Khat Margh on the Frontier. I believe they also make baskets. They have distinctive features and very dark complexions. All my efforts to ascertain any thing about their origin and habits proved unavailing.—*L. W. King.*

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51. **Ods—Odhs—Odki.**—(See Vol. I, notes 875, &c.). Ibbetson, in para. 573, chap. vi, *Panjáb Census Report*, says:—"The Od or Odh is a wandering tribe whose proper home appears to be Western Hindústán and Rájpútáná. In parts of the N.-W. Provinces they are said to be wandering pedlars." Again, para. 324, chap. v, he says:—"Odkí is the dialect of the Ods, who, hailing from the N.-W. Provinces or Rájpútáná, travel," &c.

They have, like all gypsies, an *argot*, but I do not know if *they* call it Odkí.—*M. Millett.*

[[illegible] Ibbetson probably meant that the *argot* of the Odhs w[illegible]rally known as Odkí. Outsiders very seldom call a language [illegible] the same name as the speakers.—ED.].

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52. **Ods.**—(See Vol. I, note 613, &c.) The Ods seem to be all over India; they are well known under that form of the name in Gujarát. And no doubt the Kanarese Wadda and the Tamil Otta are forms of the same word. (There is only one symbol for *d* ड and *t* ट in Tamil).—*G. C. Whitworth.*

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53. **Collocations of Villages—Bombay.**—(See Vol. I, note 465). There are instances in the province of Gujarát also. The *ta'lúqa* in which the city of Súrat stands is to the present day called Chorásí (84 villages), though the

number of villages is now only 78. There were formerly also an *athávísí* (28 villages), and a *charotar* (74 villages). The small Habshí State of Sachin is often called the "Satargám," seventeen having been the number of villages first granted to the exiled heir of Janjirá.—*G. C. Whitworth.*

54. **Halalkhors.—Sweepers—Bombay—Legendary Origin.**—The Halálkhors of Bombay thus account for their origin. When the murderers of Hasan and Hussain asked the Saints' scavenger to point out to them where they were he obstinately refused to do so, and remained faithful to the salt of his masters. He was thereon dubbed *halál-khor*, the eater of lawful things, or faithful to the salt. The title, however, is an honorific one, as the sweepers are really *harám-khor*, eaters of unlawful things.—*K. Raghunathji.*

55. **Dodai Baloches.**—It is usually stated (see Ibbetson's *Outlines of Panjáb Ethnography*, sec. 379) that Derá Ismáíl Khán, Derá Fateh Khan, and Derá Ghází Khán were all founded by the Dodáí Tribe of Baloches. This was no doubt the case with Derá Ghází Khán. The Mirránís who ruled there so long were certainly a branch of the Dodáís. But Derá Ismáíl Khán was founded and held, according to all the accounts, by the Hots, who are one of the five original subdivisions of the Baloches (Rind, Lashárí, Hot, Koráí, Jatoí). They could not therefore be a branch of the Dodáís, who are not pure Baloches at all, but an affiliated tribe of Jat origin. They are said by Baloch legend to have belonged to the Sáthá Somrá, a collection of Jat (or Rájpút?) tribes which held the country before the Baloch irruption. They held Derá Ghází Khán, or whatever its name then was, before the conquest, and continued to hold it afterwards, being probably too strong to be expelled. The legend says that Sálhe Rind gave his daughter in marriage to Dodá, and from this union sprang the Dodáí tribe, who were held to be Baloches. A fragment of an old ballad on the subject says :—

"*Pha jan sángá mar Baloch bítha.*"

"On the woman's account the man became a Baloch."

The legend of Mír Chákur, the great Baloch leader, states that in his march into India they reached Tulumbá, where a split took place among the Rinds, many of whom refused do go further, but preferred to stick to the lands they had already acquired Trans-Indus. Among these were the Mazárís, who retired into the mountains now occupied by the Bughtís. Another section of Rinds broke off, headed by Bijar, a cousin of Mír Chákur. Thereupon Mír Chákur entered into a treaty with Sohráb Khán Dodáí to attack Bijar and the Rinds who returned to Derá Ghází Khán, which he did, apparently successfully.

Ismáíl Khán, the founder of Derá Ismáíl Khán is called the son of Sohráb Khán Dodáí. As, however, all his descendants were Hots and not Dodáís, this is probably a mistake. The Hots were associated in the occupation of the Derá Ismáíl and Laia territory with the Jiskánís, also a pure Baloch tribe. Altogether it seems probable that the Dodáís were a tribe localized in the Lower Deráját, and that although admitted to the Baloch fraternity, they did not accompany the invaders on their further wanderings.

Like the Dodáís, the Gorchánís, as regards some of their sections, are said to belong to the Sáthá-Somrá, and the story of their founder, Gorish, is similar to that of Dodá. A Jat tribe named Sumrá, still holds a leading position among the land-owning tribes in Laia, and may perhaps be connected in origin with the Dodáís and Gorchánís,—*M. L. Dames.*

LANGUAGE.

56. **Corruptions of English—Parmit—Custom-house.**—*Parmit,—i. e.,* permit, is a word in general use among natives for custom-house. *Parmit-wálá Sáhib* is a Customs Officer, and *Parmit chuprásí* is his peon.—*W. J. D'Gruyther.*

57. **Chhi-Chhi and English.**—The employers of this dialect do use words of English in an un-English sense. Here are examples :—

Chhi-Chhi.	*English.*
1. To blow one's self.	To hit one's self.
2. To get tossed.	To be thrown from a horse.
3. To cover.	To sleep under a sheet or blanket.
4. To roll a bird.	To hit a bird with a stone or pellet.

—*A[illegible]n.*

[It would be very useful to collect as many of these as possible. It is very unlikely that an English-speaking community should spring up in India which has no connection with England and with the English, except officially, and not have words or senses peculiar to itself.—Ed.].

58. **False Arabicisms.**—Our *munshis* and writers in courts and offices are very fond of these. They think it shows off their learning. Thus the common *Hindú* name *Lal* is usually spelt لعل, *La'al*. *Lálá* and *Lál* mean cherished, and have no connection whatever with the Arabic word *La'al*, a ruby. The name Kasúr of the old town near Láhor is usually spelt by the 'Am

of our courts as قصور, Qasúr, following the well-known Arabic word for "fault," though the origin of the name is known to be Hindú, and the natives themselves derive it from कुश, Kusa, the son of Ráma Chandra. *Nátá* नाता relationship, a thoroughly Indian word with a Sanskrit origin, is usually spelt ناطه as if it was Arabic, though there is no such word in Arabic. I have seen also English words thus Arabicised in vernacular documents. The common corruption of the English "lantern" is *láltén* लालटेन following a well-known rule of change of *n* to *l*, and this I have seen spelt لعلتین, *la'altén*.—*R. C. Temple.*

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59. **Panjabi pronunication—Final aspirated Sonants.**—Phonologists teach us that the *h* in the so-called aspirated consonants has no real existence, and that *gh* घ is not *g*+*h*, and that the English *mud—hut* in no way represents मडट. However a very common peculiarity in Panjábi speech rather upsets this doctrine. Ordinarily the Panjábis in pronunication separate the *h* from sonants when final and transpose them,—*e.g.*, they say *samáhad* and write *samádh*, tomb. They never do so with surds,—*e.g.*, they never say *ráhak* for *rákh*, keep! In doing this they follow the law of the harmonic sequence of vowels. Examples are:—

Byáhad for *byádh*, pain.
Shráhad for *shrádh*, funeral ceremonies.
Ahad for *addh*, half.
Láhab for *lábh*, acquisition.
Lokob for *lobh*, lust.
Kahar'wá for *kark'wá*, bitter.
Bahar'ná for *barh'ná*, increase.
Pahar for *parh*, read.
Teherá for *terhá*, crooked.
Sáham'n for *sámh'ne*, in front.
Krehod for *krodh*, anger.
Duhud for *duddh*, milk.
Bihid for *bidh*, means.
Sáhad for *sádh*, mendicant.
Ráhad for *rádh*, pus.
Meheg for *megh*, cloud.
Bohoj for *bojh*, weight.
Sáhanj for *sanjh*, partnership.
Máhanj for *mánjh*, middle.
Báhanj for *bánjh*, arm.
Samáhad for *samádh*, tomb.
Báhag for *bágh*, tiger.

—*R. C. Temple.*

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60. **Idioms—Barhana.**—To move the cloth is not *dastárkhwán utháná*, to lift up the cloth, or *lejáná*, to take it away, but *barháná*, to advance it, or *mazíd karná*, to increase it. The notion is a prayer, "May God advance or prosper our livelihood,"—*i.e.*, "give us this day our daily bread" as the Christians would put it. Similarly to "shut up shop" is *dúkán barháná*, to advance the shop.—*Munshí.*

[I have noticed, however, that table servants do not understand the first idiom in the mouth of a European. I fancy a correct idiom from such a source takes their breath away!—Ed.].

61. **Kharcha.**—(See Vol. I, note 883). *Kharcha* is an "expense fowl," and is well understood by table servants and house-keepers.—*W. Coldstream.*

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62. **Kharcha.**—(See Vol. I, note 883). I am inclined to think that this *kharcha* is a fowl of a size between *dabal* and *chikan*. My *khánsámán* when I ask him if a fowl is fit for table use, often says "*Hán, kharch ke láiq hai, Mem-Sáhib*—yes, it is fit for use, Mem-Sáhib," in rather a disparaging manner.—*Marmot.*

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63. **Kharcha.**—(See Vol. I, note 883). *Kharcha* in the language of *khidmatgárs* is the ordinary *murghí* (fowl) of the kitchen, bigger than a *chikan*, but not so big as a *kabábí*.—*S. Manuel.*

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64. **Kharcha.**—(See Vol. I, note 883). The three degrees of *chikan* are *kabábí*, *ním*, and *kharcha*,—*i. e.*, big, middling, and small. I think the latter is applied to chickens just large enough to be of use—*kharch ke láiq*. The words always used to me when a fowl is not yet ready for the table are "*kharcha nahín hai*."—*F. A. Steel.*

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65. **Idioms—Dahri—Dari.**—(See Vol. I, note 882). *Dárí* (affix) and *dáhrí* are from distinct origins. *Dár—dárí* is from *dáshtan*, Persian, and *dáhrí*, or rather *dárhí*, is Hindí. The Persian affix *dár* denotes the agent, and its derivative *dárí* his attributes: compare *Táj-dár*, *Fauj-dár*, *Kár-dár*, and their derivatives. *Dárhí* is the beard and, symbolically, honor or *izzat*, which is appealed to by being touched with the hands respectfully, and insulted by being pulled disrespectfully. The two terms cannot properly be assimilated in meaning in the manner suggested in the note under reference.—*S. Manuel.*

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66. **Idioms—Dahri—Dari.**—(See Vol. I, note 882). *Dárí* has nothing to do with coaxing. It is the Persian termination *dárí*, the abstract from *dár*, the holder or giver,—*e.g.*, *jam'adár*, *jam'adárí*. *Dárhí*, and not *dáhrí*, is the beard, and is Híndí.—*W. Coldstream.*

[*Dár* and *dárí* are of course Persian, and the word for "beard" Hindí, but the latter is interesting. Fallon gives it as *dárhí* डाढी but दाढी seems right, as the Sanskrit is दाढिका *dádhiká*. *Dáhrí*, or rather *dáharí*, is quite right in Panjabi by misplacement of the aspirate in the *rh* as explained in note 59 above and is very common.—Ed.]

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67. **Anglo-Indian words—Mango.**—What is the derivation of the word *mango*?—*E. B.*

HISTORY.

68. **The Idol at Mathura.**—(See Vol. I, notes 570 and 720). I have now been able to consult a Persian copy of Farishta's *History*. The translation into Pashtú in the *Kalíd-i-Afghání* of this passage bristles with mis-translations. I will, however, content myself with correcting this single one. The Persian text is as follows:—"*Yak-i az asnám-i talá'a qit'a-i-yaqút-i-arzaq nasb karda-búdand.* In one of the golden idols they had imbedded a segment of (or simply a) sapphire;" and the original goes on to say that it weighed 400 *misqáls* (3 lbs. 12 oz. Avoirdupois); and that the image, when melted down, produced 98,300 *misqáls* of gold, and not 8,300 as in the *Kalíd-i-Afghání*.

The Pashtú rendering of the above Persian words is "*Bul yo but wuh da tilá-o, chi pa hoguh kkhe e yawa takhta da shno yáqúto jaráo kiri wuh.*" There was another idol of gold, in which they had imbedded a *takhta* of sapphires." The most appropriate translation I could find of *takhta* in the present connection was "pedestal of a statue," one of its remotest meanings; hence the translation in note 520 *ante*. But had the word *qit'a*, which it was intended to render, not been translated at all, it would have been better, as here it is used by Farishta in an idiom almost specifically Persian. The Pashtú would then now simply have stood "*chi pa kkhe yo shín yáqút e jará-o karai wuh.*" In no case should *takhta* have been used as an equivalent of *qit'a*; still less so to govern the succeeding words, as in the Persian. If allowable at all it should, agreeably to the Pashtú idiom, have been in apposition. In a word, the whole error is the result of the translator having attempted to translate the Persian idiom literally: finding this was impracticable, he manufactured a sentence of his own which, though in Pashtú grammatically correct, was practically nonsense, as I found when attempting to translate it into English.—*T. C. Plowden.*

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69. **Amanabad—Emanabad—Gujranwala District.**—The site upon which the present town stands was a barren waste. King Sálbáhan of Siálkot had a hunting box erected here, and near it a small village sprang up, and was named by him Sayyidpúr Salwá (!). Sher Sháh (1539-1545 *A.D.*) razed it to the ground, and had another village built on its site, and named it Shergarh. Afterwards when Akbar, on a journey from Jhelam to Láhor, encamped on one of the tributaries of the Rávi (probably the Dek), near Sháh Daula's Bridge, he learnt the story of Shergarh and its substitution for the ruined Sayyidpúr Salwá. When the story was explained to him he ordered one of his courtiers, named Muhammad Amín Khán, to destroy Shergarh and restore Sayyidpúr Salwá under the name of Amínábád, afterwards corrupt[ed to] Amanábád. It prospered greatly, and dur[ing] Mughal supremacy was known as Chuhá [Ma] Amanábád.

When Ahmad Sháh, Durrání, after his [se]expedition into India, *A.D.* 1757, and the p[lunder of] Dehlí, Mathurá, etc., returned to Kandahár [he left] his son and heir, Taimúr Sháh, with Sa[rdár Ja]hán Khán and his Commander-in-Chief, at L[áhor] to settle the Panjáb. They were, howe[ver, at]tacked by Adína Beg Khán, the Mughal F[aujdár] (Military Commander) of the Jalandhar [Duáb] with the help of the Sikhs, and findi[ng them]selves too weak to oppose him, they fle[d from] Lahor and made Amanábád their head-q[uarters].

Adína Beg Khán now appointed Khwá[ja Mír]za Ján as Súbahdar of Láhor, and himsel[f went] on to fight Sarfaráz Khán Patháu, who ha[d been] appointed Governor of the Jalandhar D[uáb by] Ahmad Sháh, crushed him, and took p[osses]sion of Sirhind (properly Sarhand). H[e then re]turned back to give battle to Taimúr Sh[áh], a severe fight ensued, which proved inde[cisive], but the latter, fearing ultimate defeat a[nd cap]ture, fled with Sardár Jahán Khán under [cover] of night to Kandahár. On this Adína Be[g Khán] cut up the remainder of Taimúr Sháh's fo[rces].

The town is a pleasant one and contai[ns se]ral large gardens. There is a house in [it built] by the old Hindú inhabitants, called th[e ...] Sáhib. It has a reservoir and gardens at[tached]. The town is the seat of the Díwáns of Jam[mú].

A large cattle fair is held there in [Baisákh] (April-May) called the Baisákhí fair.

There are also a number of Muha[mmadan] ruins, among which the remains of th[e Jámi] Masjid shows very fine architecture.

It is said that in the time of the Empe[ror Far]rukhsiyar (1713-1719 *A.D.*), Amír Ahm[ad ...] stayed here on his way to Kashmír, and [that his] wife died here, over whom he erecte[d a] tomb still in existence, and located rou[nd it a] small town called Begampura. This las[t is not] now in existence, but remains are numero[us on the] site.—*W. G. F. Haslett.*

[Stories of Emanabád, as it is usually called, are v[ari]ous: some will be found in the *Legends of the Panj[áb]*, connecting it with Sakhí Sarwar. The *Tárikh Ma[...] jáb*, pp. 268-269, gives the following variant stories o[f its] origin and history. The founder was Emana, the [...] Emperor Firoz Sháh Khiljí (1282-1296 *A.D.*), af[ter ...] was called Emanábád. It was very flourishing unde[r the ...]mans, but was the scene of many struggles under the [...] became desolated. It then goes on to tell the story i[n the same] way as above, quoting "from another book," with th[e ...]ful vagueness of Indian historians, but calls the old [Say]yidpúr Saloná (commonly also Saloiá). The *Settlem[ent Report]* of the Gujranwálá District is silent on the history [of this evi]dently ancient and interesting site.—Ed.].

70. **Chart Singh and the big gun Zamzama.** —In *A. D.* 1774, Chart Singh visited Láhor, and asked Sirdárs Gújar Singh, Lahná Singh, and Sobhá Singh to give him the great gun (Zamzama) abandoned by Ahmad Sháh Abdálí, to assist in repressing frontier attacks. This they reluctantly surrendered, consoling themselves with the thought that the gun was too unwieldy to be removed, but, calling 2,000 men together, Chart Singh removed the gun to his camp, and conveyed it over the Rávi, Chenáb, and Jhelam rivers to Ahmadábád. He entrusted it to the care of Ahmad Khán, the Governor, who afterwards declined to surrender it when called upon to do so.—*W. A. Campbell.*

71. **Chart Singh's Victories over the Muhammadans.**—An alliance was formed in *A. D.* 1763 by the Ahlúwáliá Sirdárs, headed by Khafif Singh and Jáná Singh, to demolish the Muhammadan rule over the Panjáb, and they raised a large army and crossed the Biyás and Satluj to attack Sirhind (Sarhand). Ibn Khán, the Governor, on the approach of danger, fled from his capital, but was pursued, brought to bay, and killed before he had got more than five miles off. The news of this affair aroused the wrath of Ahmad Sháh Abdálí who despatched a large army under Khán Jahán to suppress the Sikh revolt. Khán Jahán crossed the Indus and occupied Siálkot. Meanwhile Chart Singh had patched up his quarrel with Jhandá Singh, and these two chiefs with Gújar Singh combined to repel the invader. Dal Singh was ordered off to assist, but before he could arrive on the scene of action, Chart Singh and his two companions had attacked the Muhammadan General and after a well-contested and sanguinary battle totally routed him, and forced him to fly to Peshávar. The news of this defeat so demoralised the soldiery of Ahmad Sháh that he found it impossible to organize another expedition which he had planned. He had also to recal his uncle Sarbuland Khán from the government of Kashmír as he had signally failed to render any assistance to either of the armies sent into the Panjáb. Chart Singh attacked this chief's camp while on the way to the Afghán frontier, near the banks of the Indus, and not only defeated him, but took him prisoner, and had him confined in the fort of Rohtás, near Jhelam. Subsequently, however, he gave him his freedom, and granted him at the same time two *lákhs* of rupees. —*W. A. Campbell.*

72. **Death of Chart Singh.**—The feud between Chart Singh and Jhandá Singh re-opened immediately the common enemy had been disposed of. Chart Singh, after abandoning Zamzama to Ahmad Khán, came to Gújránwálá, and while there was presented with a beautiful musket, sent, it is stated, from Siálkot, by his enemies. No sooner did he fire it than it burst, one of the pieces striking him in the forehead and killing him on the spot. Dismay and consternation prevailed throughout the camp, no one knowing where the treachery might end, and the troops stood to their arms under the orders of Gurbakhsh Singh and Dal Singh. At 3 P. M. his body was cremated, and to inspire confidence in the camp, Sirdar Mahán Singh, his eldest son, was installed as chief immediately. Jhandá Singh did not profit by this treachery, for the widows of the murdered Chart Singh instigated one of their domestics to assassinate him. This double murder kept alive the animosity and hatred of the two families. Chart Singh had two sons born to him, Mahán Singh, who succeeded him, and Sahaj Singh, who had died in early infancy.—*W. A. Campbell.*

NUMISMATICS.

73. **Mint-towns.**—Can any of your readers tell me where any of the following towns are? The names occur as mint-towns on coins in my possession :—

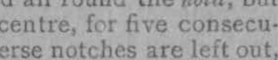
Akbarnagar.	اکبرنگر
Jahángírnagar.	جہانگیر نگر
'Alamgírpúr.	عالمگیرپور
Zafarpúr.	ظفرپور
Zafarábád.	ظفرآباد
Zínatu'l-balád.	زینت البلاد
Mominábád.	مومناباد
Díngarh.	دین گڈھ
Math Indarpúr.	متھہ اندرپور
Dáru't-Tasavvir.	دارالتصور

—*C. J. Rodgers.*

74. **Sikh Coins.**—I should like to see the complete couplet on the later Sikh rupees. The original distich of *deg, tegh,* &c., is found occasionally. But on the rupees of later years the word فضل comes and شاهان or سچا, and these form part of a Panjábí Persian couplet. As yet, though I have seen many thousands of Panjábí rupees, I have never seen a complete one.—*C. J. Rodgers.*

ARTS AND INDUSTRIES.

75. **Corn Binns and Treasure Chests—Ornament.**—Corn and treasures are stored in cubical chests called *kotás,* or in round portable ones, resembling the frustum of a cone, called *bharolás.* Both are made of wicker work, plastered with a tenacious mud.

The *kotá*, if meant for treasure, is without fail ornamented, and if built into the wall of the dwelling house, the style of bedecking suggests that the aid of some protecting power is invoked. The outer edge is enclosed with a square beading of notches in three longitudinal and five transverse lines alternately, making a continuous chain. The corners are furnished with a pentagonal lozenge with a dot in the centre, an adaptation of the circle with a dot. This chain of three and five |||| ≡ |||| ≡ is continued all round the *kotá*, but occasionally in the upper centre, for five consecutive times, the five transverse notches are left out, and the three longitudinal ones are made into figures of three tongues turned about alternately, by inclining two notches to an angle and making the third spring out of it, thus: 

Beneath the beading at the four corners is added a *swastika* without the usual regular additions, but with four dots, ·X· suggestive of the modern Vaishnava innovations of the four elements. The door is surrounded by a double beading of a square topped by a larger one with trefoils in the corners, and two serpents with their heads back to back in the centre. Their eyes are dots, but the symbol being incomplete without the mystic three, a dot is placed between the two heads so as to form the apex of a triangle. The trefoils are double, the lower being the larger of the two showing a dot on each leaflet, while the upper one has only two dots, one in the centre and one in the stalk.

If the *kotá* be for storing grain it has a hole in the bottom for taking the grain out of it, and this is ornamented with the sun symbol, a circle with curved radii or spokes.

We have here four primitive symbolic figures common also to the heraldry, architecture, and domestic charms of the European Middle Ages —*W. Buchanan.*

MISCELLANEOUS.

76. **Mangoes.**—Can any one give me a list of the mangoes grown throughout British India with their native names, habitat, and owner's residence? I am making a catalogue of the best cultivated varieties.—*E. B.: Etáwá.*

77. **Fire-sticks.**—(See Vol. I, note 893). (1). The following extract from a note to an article on the *Primitive Philosophy of Fire*, which appeared in the *Calcutta Review* for April 1884, will show what the Bráhman fire-sticks, called the upper and the lower *arani*, are. The information was given to me by a Bráhman who once lived in Lucknow. The upper *arani*, or boring stick, consists of a piece of *sámi* tree sharpened at one end into a point, which is called *manthá*, *pramantha*, or *shanku*. The lower *arani* is a plank carved out of the *aswattha* wood, which is of softer fibre than *sámi*. The other end of the boring stick is surmounted by a small iron knob which fits into an iron plate prepared for the purpose. It is this iron plate which keeps the boring stick steady. It takes two persons to generate fire by this means. One person, who is generally the Bráhman's own wife, jerks the cord twisted round the boring stick; while the other, the fire-priest himself, keeps the boring stick steady in its place, and holds the two woods together, and repeats *mantras* or mystic texts for the production of the sacred fire as the boring stick revolves. This process is therefore very similar to that by which the Esquimaux kindle a new fire in the Arctic regions. A picture of the Esquimaux method is given in Mr. Tylor's *Early History of Mankind*, p. 242. The only difference is, that the savage sees nothing sacred in the performance, whereas the Indian fire-priest regards it with feelings of the most intense awe. It is easy to see that this process coincides with the account given in *Rig Veda* III, 29, 1—4, in which the method of generating a new fire by the friction of two pieces of wood, one of harder and the other of softer substance (like the *sámi* and the *aswattha*) was conceived to be the exact counterpart of the process by which a new birth or life-flame is generated in the animal body. "This process of friction, or generation has begun. Bring this mother of the people (the lower wood); let us rub out agni (fire) as was done in the days of old. Skilled in the method, bring the upper wood (the male) into contact with the lower one lying under it. Being impregnated she brings forth the vigorous *agni*." In note 3 of p. 255 of *Early History of Mankind*, Mr. Tylor refers to certain European scholars (Kuhn, Roth, &c.), as holding the opinion that the upper *arani* was simply a block of wood, by which the boring strick or spindle is kept steady. If this supposition were correct, the whole force of the comparison or metaphor described in the Vedic extract, would be destroyed. The upper *arani* is not a block used for steadying the boring stick. It is the boring stick itself.—*J. C. Nesfield.*

78. **Lullaby.**—

Mámá gai Dillí,
Láí ik billí:
Ik billí káni,
Mirzáji kí náni!
Mother went to Dehlí,
Brought back a pussy;
Pussy with one eye,
Just like father's grandmother!

who had probably been making matters unpleasant for the young singer.—*M. Millett.*

79. **Bard's Manuscripts.**—These are very common. Originals or copies can, I think, be obtained from Hariáná and Talethí Dehlí, and perhaps from the Mánjhá. The genealogical books of the Bráhmans of Pihewá (Postal Guide spelling) would probably yield some historical and legendary stories of interest. The vestiges of horse-sacrifice still lingering at Pihewá are worth enquiry.—*M. Millett.*

[Be this as it may, I only with much difficulty got a bard's copy of *Hír o Ránjhá* and *Púran Bhagat* !—Ed.].

80. **Hebrew in Roman Characters.**—(See Vol. I, note 562). There are many books in the immense range of Biblical literature in which Hebrew words are rendered in Roman character; but, as far as I am aware, no entire transliteration of the Hebrew text of the whole Old Testament, nor is there any accepted form of transliteration. That employed in the English version of Gesenius's Hebrew Grammar is generally followed in English books; but the Germans, French, Italians, and Spanish have methods of their own. For the consonants there is not much difficulty, but the Hebrew vowel system is very full; and as the text of the Old Testament is accented for reading and chanting, the value of the vowels varies very much according to the accent they bear.

The question of transliteration has never, as far as I know, been such a burning one as in the Indian languages, as those who are at all interested in the subject of Hebrew generally work on the original. I shall be happy to furnish Major Bowden with accurate transliterations of any personal or place names he may require. Many of the transliterations in our authorized version follow the form used in the Septuagint or the Vulgate, and have no pretence to philological accuracy. Thus Samson for Simsōn, Gomorrah for 'Amoráh (the first letter is *ain* ع); Ezekiel for Y'hezkél; Moses for Mosheh; and many others.—*John Beames.*

81. **Madar—Manna.**—(See Vol. I, note 529). *Leptopus cordifolius*, syn. *andrachne cordifolius*, is not the *madár*, but a shrub which grows on the lower Himálayas, and known in the Panjáb as *kurkní*. The *madár* is botanically known as *calotropis gigantea*, syn. *asclepias gigantea*. I do not know its Panjábí name, but it is also generally known as *ák* and *akawá*. It will interest your readers to know that the *calotropis gigantea* yields the Hebrew manna. The Indian variety is said not to yield manna, but this requires confirmation, and some of your readers might enquire. The manna is an exudation from the leaves and branches, only appearing in the hot weather (flowering time), and is gathered merely by shaking the branches over a cloth. At first it resembles drops of honey, but soon congeals into small opaque grains.—*A. R. T.*

82. **Formation of clay-soil (Dakar).**—There is no doubt that the *dákar*, or stiff clay-soil, is produced by the action of water in the Panjáb plains. But does the water produce it by washing out and carrying off the sand and leaving the clay, or by bringing down and depositing fine argillaceous silt? The fact that the upper beds of streams are sandy and the lower beds stiff soil, would seem to show that sand is deposited from suspension in water sooner than clay. And if so, the stiff soil must be formed by deposition of clay and not by abstraction of sand.—*Denzil Ibbetson.*

83. **Names for the Great Bear.**—(See Vol. I, note 1053). *Mélusine* notes that the Great and Little Bear in most languages have the same names, interchanging merely the adjective. It remarks also on the change of gender that takes place.

Sanskrit (see also note 10, columns 37, 38, Vol. II (Mélusine): *Riksha*, bear [but? star.—Ed.]: it is a late word; Mélusine and Monier Williams' Skr. Dict. *Saptarski*, the Seven Rishis; Skr. Dict.: (spelt *Saptarshayas* in *Mél.*, but the same word).

Hindí: *Riksh*, bear. *Righetu* (?) bear, star. Bate's Hindí Dict.

Hindustání: *Bará Richh* and *Chhotá Richh*, great and little bear. *Sapt Rishi*, the seven Rishis; Fallon, New Hindustání Dict., who gives also Santálí, *Burhí Parkom* (?,) old bear, and *Palang Tín Chor*, the bed and three thieves, which last would appear to be a notion derived from the Qázáqs (Cossacks) through Turkí. See Mélusine.

Turkí, Qázáq (Cossack): *Yeltí Yulduz*, the seven stars; *Yeltí Ughrí*, the seven thieves=Great Bear, who are always trying to steal the *Aqboz át*, white-grey horse, and *Kukboz át*, blue-grey horse, from the Little Bear; Shaw, Turkí Language, and Mélusine.

Arabic: *Dubbi Akbar* (not *akhbar* as Mél. has it), Great Bear, and *Dubbi Asghar*, Little Bear; Johnson, Arabic-Persian Dict., and see Mélusine at length, cols. 36, 37, Vol. II.

It will be remarked that all the above words except *burhí parkom* are masculine.—*R. C. Temple.*

BIBLIOGRAPHY.

84. **Verse — Travels — Sair-i-Saiyah.** —By Saiyáh (Traveller) *nom de plume* of Míyándád Khán, who travelled in the train of Nawáb Ghulám Bábá Khán of Súrat in 1872 over "Hindustán:" published by Nawal Kishor in 1872, pp. 66.

It consists of a versified amount of these travels written in the style of the Lakhnau (Lucknow) Association of Poets (*Bazm Musháira*) as set by Munshí Anwár Hussain (*nom de plume* Taslím) and Nawáb Hasan Khán (*nom de plume* Josh), to which is appended some verses on their travels in the Káhnpúr (Cawnpore) style as repeated at the Lakhnau Association of Poets.

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85 **History—Gulshan-i-Panjab.**—An Urdú book, by Pandit Deví Parshád, a Deputy Collector of the North-Western Provinces, written when he was a student in the High College, Barelí, in 1850, re-written with corrections and additions, and re-published in 1872 by Nawal Kishor of Lucknow. It is a very popular book, and purports to be a History of the Panjáb: pp. 229.

CONTENTS.

(i) Outline of Panjáb History from the rise of the Sikhs, with the doings of Ranjít Singh and his successors.

(ii) The Sikh wars with the English, the English conquest of the country, and some subsequent history.

(iii) Geographical and statistical supplement.

(iv) Statistical account of the Panjáb subsequent to the English occupation up to 1872.

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86. **History—Geography—Kitab Sair-i-Panjab Kamil.**—An Urdú book in two parts. Part I by Kálí Ráí, and Part II by his brother Tulsí Rám. It is an account of the Cis-Satluj Districts: published by Nawal Kishor of Lucknow in 1872: pp. 580.

CONTENTS, PART I.

(i) The Gurús and their doings, and the sacred places of the Sikhs.

(ii) Ranjít Singh and the English occupation.

(iii) Geographical account of the Panjáb.

(iv) Account of the Panjáb Native States.

CONTENTS, PART II.

(i) Panjáb idiom and language.

(ii) Sikh conquest of the Cis-Satluj States and history till British occupation.

(iii) Account of the Cis-Satluj States under British rule.

(iv) Account of the Ambálá, Thánesar (now obsolete), Lúdiáná, Firozpúr, and Simla Districts.—*R. C. Temple.*

PROVERBS AND SAYINGS.

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87. **Panjabi Hindu Riddle.**—Thirty travellers, of whom half were Hindús and half Musalmáns, arrived at a ferry, at which there was but one boat. Each of the travellers being in a hurry, and impatient of delay, they all, in the face of remonstrance, insisted upon crossing simultaneously, to the imminent risk of capsizing the boat. When they approached mid-stream, it was evident the boat would sink unless lightened of its load. A Musalmán fatalist urged that there was no necessity for all to drown, and as none could die before the time appointed, it would be best to ascertain "God's will" by casting lots, and throw those thus indicated overboard, until the number was reduced by half. As each one saw a chance of saving himself, the suggestion was readily agreed to, and a clever Hindú proposed that the simplest way would be for the entire party to stand in a circle, and count out every ninth man. No sooner said than done; there was no time to lose! Having arranged the party and commencing with himself, the Hindú counted round and round the circle, every ninth man being thrown overboard, until they were reduced to half. It was then discovered that the fifteen Musalmáns had been drowned and the fifteen Hindús saved. The solution of the riddle is given in the following doggrel:—

Béd Bán Kar Dhar Aghan Sas Suraj-vath-angh
Ain Nain Shiv-drigh Dhará Pakh Chakh Utmangh

The couplet collectively is meaningless gibberish. Taken separately, each word or phrase indicates the order of arrangement,—*i.e.*, the numbers and relative positions of the Hindús and Musalmáns, as follows:—

Béd—The 4 Hindú Scriptures ... 4 Hindús
Bán—The 5 Arrows of destruction, 5 Muslims
Kar—The 2 Hands ... 2 Hindús
Dhar—The Earth ... 1 Muslim
Aghan—The 3 Fires ... 3 Hindús
Sas—The Moon ... 1 Muslim
Suraj-vath-angh—The Sun's single motion ... 1 Hindú
Ain—The 2 Worlds—celestial and terrestrial ... 2 Muslims
Nain—The 2 Eyes ... 2 Hindús
Shiv-drigh—The 3 Eyes of Shiv or Mahesh ... 3 Muslims
Dhará—The Earth ... 1 Hindú
Pakh—The 2 lunar halves of a month ... 2 Muslims
Chakh—The 2 Eyes ... 2 Hindús
Utmangh—The Universe ... 1 Muslim

The meanings of the several words are associated with Hindú mythology.—*J. T. Christie.*

88. Panjabi Proverb.—

Bár vich Jatt na chheríye :
Nán hatti vich kirár :
Pattan par meún na chheríye :
Tán bhan satte muthár.

Don't annoy a Jatt in the *bár* (his home):
Nor a shopkeeper in his shop:
Don't annoy a boatman at his ferry:
Or you will get a crack in the mouth.

See an article in the *Pioneer* on *Panjáb Proverbial Philosophy, circa* 1867.—*M. Millett.*

[The first line is usually *pir vich Jatt na chheriye,*—Don't annoy a Jatt in his field.—Ed.].

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89. Proverbs—Patiala.—

Bhawáne ká ráo
Khal aur khand ká ikkí bháo.
Under the Bhawáná ruler
Oil-cakes and sugar had one price.

Oil-cakes are very much cheaper than sugar. Bhawáná, now a village near Panjaur, was at one time the seat of a Rájá, whose misrule gave rise to the above proverb. *Cf., Harbong ká ráj* in Elliott's *Races of the N.-W. Provinces,* Beames Edn., Vol. I, p. 266.—*W. J. D'Gruyther.*

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90. Panjabi Proverbs.—

(1). *Anhe aggè nachnán, te dore agge gall. Gunge hath snehá, bháwen ghall, bháwen na ghall.*
Dancing before the blind and talking to the deaf, is a message by the dumb, whether sent or not (*i. e.*, all are absolutely useless).

(2). *Alláh ditián gájrán, tú wiche rambán rakh.*
God gave the carrots, put you your hoe into them: (use your talents).

(3). *Apní pagrí apne hath.*
Your honor is in your own hands.

(4). *Alláh de te bandá lai.*
God gives and His servant takes.

(5). *Tú terí chháh chhaddí, tún kuttián to chhurá.*
I don't want your milk, so take off your dogs (*i. e.*, don't, under promise of giving milk, set your dogs on me; said to the double-dealer).—*Ghulam Hussain Khán.*

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91. The Rule of the Road.—I offer two renderings in Persian of this old saw:—

Qáida-e-rásta misal-i-mu'amma ast, chún chap rá biráwe to rást rá miráwe, Agar rást rá ráwe to rást rá miráwe : and again, *Rást rást nest, chap rást ast.*

The rule of the road is a paradox quite,
If you go to the left you go to the right,
If you go to the right you go wrong.
And again, right is not right, left is right.—*M. Millett.*

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92. Hindu Saying :—

Kul ko dípak putr hai; mukh ko dípak pán ;
Ghar ko dípak istrí; dhar ko dípak prán.

A son is the lamp of the family; *betel* of the mouth; a wife is the lamp of the house; the soul of the body.—*Chaina Mall.*

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93. Sayings attributed to Akbar and Birbal.—

Akbar's questions :—

Ghorá ará kyún ?
Pán sará kyún ?
Rotí jalí kyún ?

Bírbal's answer :—

Pherá nahín.

Akbar's questions :—

The horse is out of practice—Why?
The betel-leaf is withered—Why?
The bread is burnt—Why?

Bírbal's answer :—

It was not turned.

(*Phernά,* to take a horse for practice or exercise; to turn over betel-leaves; to turn bread in the oven).—*R. C. Temple.*

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94. Hindi Proverbs.—

Andhe ke háth bater lag gae.
The blind man caught the quail (luck to the worthless).

Jis ki láthí us kí bhains.
Whose the stick, his the buffalo (might is right).

[Panjábí variant—*jis dí láthí us dá thengá* : whose the stick his the bundle. Urdu variant—*jis kí tegh us kí degh* : whose the sword his the dinner.—Ed.].

Baniye ke bete ko patí ná parháo.
Don't teach a shop-keeper his tables. (Don't teach your grandmother to suck eggs).

Lare sipáhí nám Sardár ká.
The soldier fights and the Commander gets the credit.

Andhí debí naktá pújárí.
The worthless priest of a blind goddess. (Said of the under-strappers of a careless master. When the cat's away the mice may play).—*W. J. D'Gruyther.*

95. **Panjabi Proverbs.—**

(34). *Bhath piá soná jihrá kanán nún khâve.*
Throw aside the gold that tears the ears.

(35). *Bhajdián nún báhan iko jihá.*
The ploughed field is nothing to the run-away.

(36). *Bhútnián nún satú.*
Sweets to a hag. (Pearls before swine).

(37). *Bhaire bhaire yár merí Fatto de.*
The wicked friends of our Fatto. (A woman is known by the company she keeps)—*Aya Singh.*

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96. **Agricultural Proverbs—Oudh.—**

(1). *Hathiyá barsá tín hot : lai, shakkar, másh.*
Chitrá barsá tín ját : til, kodo, kapás.
Rain in *Hathiyá* and three things flourish : rice, sugar, and pulse.
Rain in *Chitrá* and three things die; sesamum, millet, and cotton.
Hathiyá and *Chitrá* both fall in October.

(2). *Ek lahrá jo barse Swátí, Kunbin pahne sone ke pátí.*
A shower in *Swát* and the farmer's wife puts on golden jewels.
Swát falls in November.

(3). *Sáwan sanwá, Bisá jáu, jitná boná utná láo.*
Sanwá in July, barley in April, and you'll only get what you sow.—*Kakku Mall: Faizábád.*

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97. **Parallels.—**

(1). *Barg-i-'aishí ba gor-i-khwesh fahrist :*
Kas na yárad az pas-i-tú, pesh fahrist.
Send on beforehand the materials of delight to thy own grave :
None will send them after thee : do thou send them beforehand.—*Gulistán* : preface.

(2). Like log or clod beneath the sod their lifeless kinsmen laid,
His friends turn round and quit the ground but virtue speeds the dead ;
Be then a hoard of virtue stored to help in day of doom,
By virtue sped we cross the dread immeasurable gloom. *Manu*—iv, 239. Muir's *Metrical Translations.*—*W. Coldstream.*

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98. **Panjabi Proverbs.—**

(1). *Dhí kí marí básí sák.*
The daughter's death breaks off the relationship (with her husband).

(2). *Kánhe kuzrí garán hoká !*
The bracelet on her wrist and a cry in the village !

(3). *Gídar dákh na upráiá, " thú, kaurí !"*
The jackal could not reach the grapes [and] said) "faugh, they are sour!"

(4). *Zát dí kohir-kirlí satirán nál jhappián!*
A lizard by birth and swallowing bea[ms]
(Vaulting ambition).—*Atar Singh.*

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99. **Agricultural Proverbs.—**

(1). *Kanak patlí, til sanghne, maián já[ ]ant,*
Mián dhián jámián, cháron chaur chapal.
Wheat sown sparsely, sesamum so[wn] closely, buffaloes producing [...] calves.
And sons' wives bearing daughters, the[se] four things are worthless."

(2). *Bárí kí manh bárí kare, charí kí manh [...]*
Yih tínon ut jáenge, jin kí nahín [...] síkh.
The man who sows cotton after cotton or sugarcane after millet.
And the man who does not follow the teaching of his elders, these three will come to ruin."
(Cotton and millet are both exhausting crops).

(3). *Bís báhen gájarán, sau súní kamád.*
Jún jún baháwe kanak ne, tún tún po[...]
Jehe tane gátha mál ká, kar íkh bhad[...]
Carrots require 20 ploughings, and sugarcane 100 times 100.
The oftener you plough for wheat, the greater profit will you reap.
If you have any want of agricultural appliances, sow sugarcane in fallow land.

—*J. M. D[...]*

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100. **Saying about Nadir Shah.**—A [...] prisoned by Nádir Sháh in the last cent[ury is said] to have written on an earthen potshe[rd with a] bit of charcoal the following lines, and t[o have sent] them to his wife to induce her to avoid capture:

Ag lagí wá brichh ko, jalan lage sab pát ;
Tum kyún jaltí, panchio, jo par tumháre sáth[...]
The fire hath attacked the tree and all its leaves begin to burn ;
Why dost thou burn, O bird, that hast wings[?]

To which she replied—

Phúl súnghe, aur mewá kháyá, hág bhare sab pát[...]
Ab dharam hamárá yehí hai, jo jalen brichh ke sá[th]
I have smelt the flowers and eaten the fruit, [and] spoilt the leaves with my droppings.
It is now my duty to burn with the tree.

—*Sardárú B[...]*

EXTRACTS FROM NATIVE AUTHORS.

TAWARIKH QAUM KHATRIAN.

101. **Bijwara—Kangra** : p. 27.—It was originally called Brijwárá, and for the name there are two derivations; first, that the original Khatrí population came from Brij; secondly because of the beauty of the place. On one side are the Himálayas, on the other mango groves, and there is plenty of water: so the place was called as beautiful as (the Holy Land of) Brij. It is not known when it was first populated, or why. It must have once been a very large city to judge from the ruins, which extend for 12 miles round. It was ruined by the Mughals, and the modern city of Hoshiárpúr dates its rise from that time.

102. **Ranas of Bijwara** : p. 27.—When petty Rájpút princes seized upon lands in the hills and called themselves Ráná and Ráo, one of these Ránás settled at Bijwára, it is said, before the time of Vikramáditya and Sáliváhana. All the Rájpúts about the place in the Hoshiárpúr District state that their original home was Bijwárá. Latterly the Bijwárá Ránás were tributary to Lahore.

103. **Bijwara Musalmans** : p. 28.—The Bijwárá Ránás became Musalmáns after the arrival, it is said, of Mahméd of Ghazní, but managed to maintain their independence. In consequence, when the Lodí and Súr Patháns (1451 to 1534 *A. D.*) determined to reduce the power of the Rájpúts by locating Patháns in the neighbourhood of their strong places, they settled several villages round Bijwárá, *viz.*, Bassí Purání, Bassí Kekarán, Jahán Khelán, Bassí Báhán, Bassí Shahbáz, &c. This so reduced the strength of Bijwárá Ráná that by time of the Mughals nothing remained to him but his name.

104. **Tribes of Bijwara—Naro Rajputs—Sioni and Jirath Khatris** : p. 29.—Three tribes claim antiquity in Bijwárá, *viz.*, Náro Rájpúts, Musalmáns under the title of Ráná; Sioní Khatrís, who are Bujáí, under the title of Lálá; Jírath Khatrís, who are also Bujáís, under the title of Qánúngoyán. The Náro Rájpúts have practically disappeared with Ráná 'Ali Akbar Khán, who died childless in the days of Rájá Sansár Chand (1772 to 1823 *A. D.*), and their possessions are the bare soil they have inherited. The Sioní Khatrís had the management of the country round under the Mughals up to the times of the Sikhs, and have retained some of their power even under the English. The Jírath Khatrís were always *qánúngos* (local revenue record-keepers).

105. **Sioni Khatris—Sati Infanticide** : p. 52.—The Sioní Khatrís pride themselves (*fakhar hásil hai*) on never having had a widow commit *sati* amongst them, and never having ill-treated daughters or committed infanticide.

106. **Legend of the Sioni Khatris** : p. 52.—There is an old legend of the Sioní Khatrís. They venerate three persons, *viz.*, Bábá Chanat, Allí Jallí Parohitání, and Jhágrá Náí, and this is the tradition regarding them:—Bábá Chanat *alias* Khidaríá Bráhman was the Sioní *parohi* (family priest), and his wife was Allí Jallí. Jhágrá Náí was the master of their matrimonial ceremonies. One day a marriage procession of a lad had gone to a distance, and on reaching to within a mile of the bride's house, they found that they had left the bride's dress behind at home. Bábá Chanat said he would go for it, and asked them to wait for his return. On the second evening afterwards he had not returned, meanwhile the propitious moment was arriving and the party were afraid that the Bábá would be delayed beyond it, so they left Jhágrá Náí behind to meet him and went on. Before they had reached the bride's house Bábá Chanat arrived at the place where the barber (*náí*) was waiting for him. When he heard that the procession had not waited for him he was very angry, but the barber cooled him down, and he went on to the wedding. However, he refused to serve them as priest any longer, but gave them his daughter's descendants who were Charáún Bráhmans as family priests, and said they were to worship him at marriages, and likewise Jhágrá Náí who had prevented him from cursing them. To this they agreed. When the Bráhman died, his wife Allí Jallí became *sati*, and so is also worshipped. The three are always given a share of all charitable gifts. The temple of Bábá Chanat is near Kálewál.

TARIKH-I-MAHMUD.

107. **Attack on Somnath** : p. 175.—At sunrise the Sultán Mahmúd gave orders for the attack, whereon the Hindús retreated from the higher portions of the fortress for fear of the archers, and fled to the temples, and besought the aid of Somnáth. Meanwhile the Musalmáns planted their scaling ladders and mounted the walls, shouting the *taqbír* (war-cry). On this a fight ensued, which lasted all day: and so the second day. On the third day large reinforcements came up from various parts of Hindústán and deployed their lines in the plain. The Sultán leaving men to carry on the investment, fought them in the open with the rest, but owing to the armies under Pramdeo and Dábshalím the Musalmáns were overpowered.

108. **Capture of Somnath** : p. 176.—The Sultán was now in great anxiety, retired to a secluded spot, and held in his hand (? as a talisman) the patched mantle of Abu'l-Hasan Kharqání (the saint), and prayed to the Pure God for victory and success. After which he came in person into the centre of the line and led an assault against the infidels. Victory was his fate, and he slaughtered 5,000 men of renown.

109. **Naval action off Somnath** : p. 176.—When the garrison of the fort had given up all thoughts of resistance the Bráhmans and servants of Somnáth, who were about 4,000 in number, proceeded to the shore of the Sea of 'Aman and started in boats for the island of Sarandíp (Ceylon !). However the Sultán had anticipated this step, and intercepted them with ships manned with soldiers. When the ships of the infidels appeared in sight they gave chase to them and sank them all.—*T. C. Plowden.*

FOLKLORE FROM DIFFICULT SOURCES.

HUGEL'S KASHMIR AND PANJAB.

110. **Legend of Islamabad—Raja Nara**: p. 132.—The *Rája Tarangíní* has the following legend about the spring at Islámábád, the ancient Anat Nág. Rájá Nara, twelfth after Asoka [?—time of Christ.—ED.], was one day on his way to the Vitasta or Jhelam for the purpose of bathing according to custom, when he was met by some starving Bráhmans, who begged for food. Rájá Nara promised them what they wanted, provided they waited until he had bathed in the river. To shorten the time which must elapse before they were relieved, they told the King that they would bring the Vitasta nearer to him, when instantly the river gushed up at his feet. Unmoved by the miracle the King persisted in continuing on his way to the river. The Bráhmans cursed him as he went, and Siva immediately turned him into a serpent, under which form he is still seen from time to time in Kashmír. But the spring gushes from the rock—a warning to all to comply with the demands of the holy Bráhmans!

111. **Caves of Mattan—Legend—Raja Nara**: p. 135.—During the reign of Rájá Nara, the son of Rájá Vibhisháná, a certain Bráhman had espoused Chandrasáhá, daughter of Susravas, a serpent-god (Nág), whose palace was in a lake near the Vitasta and near a city built and inhabited by Rájá Nara. One day as Rájá Nara beheld the beautiful daughter of the serpent on the shore of the lake, moving gracefully through the calm waters, he was struck with the deepest admiration, and endeavoured vainly to inspire the same sentiments as he himself felt. At length he resolved to carry her off from her husband, but the plan failed, and the enraged Bráhman called on her father to avenge the insult. A storm was accordingly called up, and the earth opened and swallowed up the King and his whole court. The sister of the serpent-god assisted him, and hurled on the city huge stones from the Báman Mountain. The caverns of Mattan are said to be on the spot where these rocks were up-torn.

112. **Harat and Marat—Legend—Kashmir**: p. 138.—By Koran Pándan is a small house and garden belonging to a *faqír*, now deserted. This house was once a place of pilgrimage for Muhammadans, and a well, called Hárat and Márat's Báurí, is yet considered a holy spot. The legend says that these two good angels were sent on earth by God to reform men by their example, but alas! they could not withstand the beauty of the daughters of Kashmír, and when conscience awoke, instead of repenting of their errors and hoping to obtain pardon by amendment, they cast themselves down with their beloved companions into this well, which bears their name.

CENTRAL PROVINCES GAZETTEER.

113. **Bhawani Temple**: *s.v.* **Katol**.—There is a curious temple here of very early date, built entirely of layers of sandstone, which must have been quarried many miles off. No mortar is used about it, and the stones have many grotesque carvings. It is called the House of Bhawání, but is without any image or any legend save that of an undefined miraculous origin.

114. **Rama's Pool**: *s. v.* **Keslabori**.—In [illegible] vicinity at the foot of a precipice, is the Rámdighí pool hollowed out of the rock, about 40 feet in diameter and of unknown depth, and into this basin falls in the rains a considerable stream from the precipice above. Tradition attributes the formation of the pool to Ráma, and on an eminence above is an ancient temple, in which are two good carvings of a warrior with shield and straight sword.

115. **Khalari Temples**: *s. v.* **Khalari**.—Here are four very ancient temples, which tradition attributes to giants of former ages. They are small but of peculiar construction, and are probably of Jain origin. The stones with which they are built are uncemented, but their disposition is so accurate that the structures have withstood the wear of ages.

116. **River tradition—Kaveri—Narbada**: *s.v.* **Mandhata**.—Mándhátá is an island in the Narbadá, in the Nimár District. All the really old temples are on the northern branch of the Narbadá, which has been dubbed the Káverí. The fiction is that a stream of that name which enters the Narbadá about a mile higher up from the south, passes unmixed through its waters, and again leaves it at Mándhátá in order to make a double junction (*sangam*), and so confer additional sanctity on the place.

117. **Legend—Human sacrifice**: *s.v.* **Mandhata**.—A Gosáín (ascetic) named Daryáo Náth was the only worshipper of Omkár (the personification of *all* that is sacred) on the island, which could not be visited for fear of the terrible god, Kál Bhairava and his consort Káli Deví, who regularly fed on human flesh. Daryáo Náth, however, by his austerities shut up the latter in a subterranean cave, the mouth of which may still be seen, appeasing her by erecting an image outside to receive worship, and arranged with Kál Bhairava that for the future he should receive human sacrifices at regular intervals. Thereafter devotees were induced to precipitate themselves over the Birkhalá rocks, at the eastern end of the island, on to the rocks by the river bank, where the terrible deity resided!—a practise which continued until 1824.

118. **Linga—Metempsychosis—Legend**: *s.v.* **Mandhata**.—There is a temple called Gaurí Somnáth on the island. Somnáth himself is a gigantic *linga* (Phallic emblem) now black, but once, as the story goes, white in accordance with his name. The Muhammadan leader who destroyed Mándhátá is related to have been told that the *linga* had the property of displaying to the curious a reflection of the subject into which their souls should pass at their next metempsychosis, and on inquiring as to his own fate, the devout son of Islám was shown in the *linga* a pig, where on he cast it into the fire, and since then it has assumed a jet black hue.

Panjab Notes & Queries.

A MONTHLY PERIODICAL.

VOL. II.] NOVEMBER 1884. [NO. 14.

RELIGION.

119. **Mahars — Flagellants — Cholera.**— A section of the Mahárs called Potráj rub red powder on the brows and the small brass bells round their waists and ankles. They also carry a thick flaxen cord, tapering at one end, with which they lash their persons. They are devotees of the goddess of cholera, whose shrines are at Tuljapur and Jejurí.—*K. Raghunáthjí.*

120. **Serpent-worship—Cures for Snake-bite—Kangra.**—The belief in, and worship of, serpents is general throughout the Kángrá District, and I should like to hear more of them. Here are notes:—At Thán Shibbo, *tháná* Kotlá, in the Kángrá District, is a shrine or temple to Bábá Shibbo. Who was he? From far and near persons bitten by any kind of snake go there to be cured by the resident *faqír*. He lays the patient in the shrine, repeats over him certain prayers to cure snake-bite in the name of Bábá Shibbo, makes him drink the water with which the idol has been washed, and eat some of the sacred earth of the place, and rubs some of this last on the afflicted place. He is said to effect numerous cures. It is also a common practice for pilgrims to carry away a portion of the sacred soil of the shrine as a precaution against snake-bite.

In *tháná* Ránítál there is a shrine to Nág Jamwálán, or the Serpent of the People of Jammú, in which persons afflicted with snake-bite are treated as above. Goats, &c., are commonly sacrificed at this shrine.

In *thána* Pálampúr there is a shrine called Sálohe Gogá at Sáloh village. Gogá is Guggá Pír, but the title of Pír is usually left out in Kángrá. To the people of Kángrá he is a god, who has magical powers, brings illness, gives sons and fortune, and cures snake-bite, and to whom they make offerings of first fruits, goats, cakes, &c. Vows to him are commonly made on all kinds of occasions. Cures of snake-bite are effected as above, and a fair in the saint's (or god's) honor is held in *Bhádon* (August) after the feast of the Nám Athámí.—*Sardárú Bulhárí.*

[For accounts of Guggá Pír, see Vol. I, notes 3, 8, 112; *Indian Antiquary*, Vol. XII, p. 33-35; *Legends of the Panjáb*, Vol. I, p. 121—209; and for an account of these vows and pilgrimages to Guggá in Kángrá, see *Calcutta Review*, Vol. LXXIV, p. 336.—ED.].

121. **Eclipse of the Moon—Ceremony—Rakshasas.**—When in camp at Siriri, a dreary spot, height 8,837 feet, three marches from Khistinar, we were lucky enough to witness a total eclipse of the moon. We looked out of our tents at midnight, and were surprised to see eight of our men from Pángí standing in a circle on one leg. They held a big stone poised on the right shoulder, and with the other hand pinched the left ear. The effect was most absurd, and naturally we tried to make out their reason for this strange position. They said they were propitiating the Rákshasas (demons), and must remain as they were until the eclipse was over.—*Marmot.*

122. **The Birth of Lal Beg.**—One day Siv became very drunk, and *madan* (procreating principle) escaped from him. Parmeshar (God) took it in his hand, and assuming the form of a man put some of it into Anjaná's ears, and so Hanumán was born: (Hanumán was son of Váyu by Anjaná). He then rubbed some of it on a red stone (*lál battá*), and Lál Beg sprang forth. Then he rubbed it on a *sarkandá* reed (*saccharum procerum*), whence came Sarkandnáth. (Who was he?) Then on some cow-dung (*gobar*) (this is a false etymology. See *Indian Antiquary*, Vols. VIII, p. 141; IX, 333; *Panjábí Proper Names*, p. 38), whence came Gobarnáth; and lastly, he washed his hands in a river, where a fish swallowed some of the *madan*, and brought forth Machhandarnáth (the preceptor of Gurú Gorakhnáth).—*R. C. Temple.*

[See *Indian Antiquary*, Vol. XI, p. 290.—ED.].

SOCIAL CUSTOMS.

123. **The Origin of Begar—Impressed Service.**—The simple basis of a village was originally a landed proprietary with dependant handicraft and labouring elements bound to render service in their several capacities in return for protection and privileges. Remuneration for

services specially rendered was distinct, and varied with the class rendering it. As a village expanded it was divided into *pattís* or quarters, each with its quota of hereditary (*maurúsí*) tradesmen, handicraftsmen, and labourers. Patronage and service were thus sub-localised, and made mutually and conveniently accessible.

The labourer had, as privileges, the use of wood and grass on the village lands without charge, the skins and bodies of dead animals, gifts in cloth and grain on the occasion of domestic incidents in the ranks of the proprietary and on public celebrations or festivals. Also a fixed allowance of grain (which has remained permanent) for every *working* day, comprised, as it does to-day, an admirable self-adjusting principle of remuneration, furnishing an unfailing index of the fluctuations in the market value of labour when expressed in coinage. For instance, in 1845 the staples (wheat, &c.), sold generally at 40 *sers* per rupee. Five *sers* constituted, as they still do, the daily wages of the labourer, in the Ját country of the Eastern Jamná Canal, and were then worth just two annas. Of late the staples have sold generally at about 20 *sers* per rupee. The labourer's wages are therefore now four annas a day. During harvest he earns much more, but the period is brief.

The artizan, too, enjoyed the free use of grass and wood on the proprietary lands. He had no daily wages like the labourer, but a fixed allowance of grain in every harvest from each of his patrons. It is now five *sers* per plough, *plus* a sheaf containing about the same quantity of grain. He had also a *baundá*, or rent-free plot, up to one acre, cultivated for him by his patrons, and usually part of the communal or proprietary property. Also presents in grain and cloth on private and public celebrations. This was all over and above the proceeds of his business.

The trader did a protected business in grain-dealing and general huckstering, and was aided in the recovery of debts by his patrons. He, too, had the use of grass and wood. Like the other classes, he kept cattle which browsed on the proprietary pastures.

The character of the obligatory services rendered to the proprietary was indicated by the callings of the classes. But similar casual services to constituted authority, as the Sirdár, Chief, or Rájá and his Executive, was part of the socio-economical arrangement, and its payment was comprised in the gifts and privileges already detailed. The deduction then is, that *begár* or obligatory service, whether rendered to the local proprietary or to general constituted authority, never meant *unremunerated* service—a form which it has taken through abuse of the conditions on which it was originally based.—*A. P. W.*

[To be continued.—ED.].

124. **Opprobrious Names—Bombay.**—S Vol. I, note 219. Cat and Dog are about the commonest names among some of the Káli Par or black races in the east of the Súrat Distr I have met a case of a man being Cat, his fath Dog, and his grandfather again Cat. T explanation given to me was, that it is the custo after a birth to give the child the name of t first object which may meet the father's eye *G. C. Whitworth.*

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125. **Marriage Customs—Khatris.**—See I, note 766. The reason of the bridegroom's ridi a mare at the marriage procession is, that ma are believed to be quieter than horses, a hence more fit to be ridden by children, and it always a child that is the bridegroom. T practice of passing the bride under the m implies her social inferiority to her husband, is meant as a lesson to her to be subservient the will of her lord and master.—*Chams Mall.*

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126. **Jogis—Peculiarities of Dress.**—J wear a *janeu*, or sacred thread, round their nec of nine cubits length, and made of three stra woven of black wool of eight threads on a bo and plaited into a bobbin-thread, like our braid necklaces. Round their waists they we similar thread of two separate bobbin-thre of eight strands each, twisted together, wi loop at one end and a button at the other. T *janeu* they attach a round circlet of horn (rhino it should be), and to this they attach a whistle, which makes a noise something li conch, but not so loud. The lobe of the pierced for the large round earrin (m they wear, made of rhinoceros' horn, glass, calcined to redness, or valuable wood. T may be called their signs of office.—*W. B.*

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127. **Funeral Customs indicating R Origin.**—Saniyásís bury their dead facing N.-E. in a sitting posture, with the arms head resting on a T crutch, for this is home. So do the *Jogís* bury their dead facing E. G bury their dead facing the Himálayan whence they came. Muhammadans tur face of the corpse W.,—*i. e.*, towards M and the feet to the S., whence they came India. According to Manu, if at a cremation S.-E. fire first reached the body it sent the s to heaven (home). In Manu's time there three fires lighted round the corpse, from N. S.-E., and S.-W., all of which are now obsolet *W. B.*

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128. **Female Circumcision.**—See Vol note 677. A case of the kind occurred in the ci Multán some time ago, and attracted con

ble attention, being so unusual. The operation was self-inflicted, and had certainly no religious earing. Vanity was the motive. This information was received from a Multán Muhammadan. —*M. Millett.*

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129. **Kangra—Sale of wives—Matrimonial separation.**—See Vol. I, note 846. This is as asily effected in the Kulu Sub-division of the Kángrá District, with the difference that the law ourts are resorted to instead of the temples, as n Bombay. A third party is soon found to take he woman off the husband's hands for a consideration, and the *sale* is duly reported and *registered* t the *tahsil.* The price ranges from Rs. 10 upvards.—*S. Manuel.*

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130. **Tattooing.**—See Vol. I, note 762. In the Kángrá Hills this practice is common among the vomen of the Gaddí (shepherd) race of all castes. The marks are made mostly on the face, and the object appears to be the enhancement of natural charms. Needles are used for pricking, and indigo and antimony for fixing the colour. The local name is *nîl* (indigo), which, with the Hindustani term *nílá godná* (*godná*=pricking), signifies that indigo is the ingredient commonly used. For an account of tattooing as practiced in Persia, Burma, &c., see Balfour's *Cyclopædia of India*, Vol. V, p. 35 (T).—*S. Manuel.*

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131. **Marriage Customs—Mayan dalna.**—This is generally three days before the wedding. The bride's female friends assemble at her house, and a professional shampoer (female) washes, rubs down, and ls the bride. In the evening she is seated on a at, and a certain quantity of boiled wheat (*gu*) put into her lap. Her hair is then carefully unbraided by young girls, and then seven ung matrons advance and unplait the braided aits on her forehead, which are a sign of maidenhood? In return the bride gives to each a handful of boiled wheat. A piece of cord, made of goat's hair, on which are an iron ring, a *kauri*, and small bag of barley, containing seven corns and one green bead, is tied round her right ankle. This is called *kangná.*—*F. A. Steel.*

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132. **Marriage Customs—Gandi or Gira Banthna.**—This ceremony may be held at any time after the *mángni* or betrothal. A piece of (*mauli*) cotton hank dyed of four colours, *viz.*, white, yellow, red and green, in eight-inch strips, distributed by the *náin*, or barber's wife, for which she gets a fee, to all expected guests, and the day fixed for the nuptials is announced. This day must be three, five, seven, or eleven days after *máyán dálná.*—*F. A. Steel.*

133. **Ceremonies in Childhood—Boys—Kumaun.**—The child is weaned in the 6th and 5th months. A favourable day is chosen, and a ceremony is performed called *pasaní*, after the completion of which the child is fed with rice and pulse, and although still allowed to be suckled, its weaning is considered to have commenced. A sacred festival occurs on this occasion. Birthdays are kept till death. A religious ceremony called *janamatsab* is performed, and a feast given to the nearest relatives on all birthdays. When the child attains the age of five the ceremonies of *karnabedh* and *akshárárambh* are performed. After the performance of the above rites the child's instruction in religion, reading and writing, is commenced, and his ears are bored at the *karnabedh.* Both ceremonies take place on the same day, and in the eighth year the ceremony of *upakaran* occurs. A day is fixed, and for a few days before it the child with his father worships Ganesh, and from the date on which this worship is commenced the necessary articles for the performance of the child's *janeu* are collected. A day before the *janeu* the ceremony of *grahjag* occurs, which consists of the worship of Ganesh, Mahi, and the Nabgrah (planets), concluded by *hom* (sacrifice),—*i. e.*, a square of mud is made, on which fire is placed, and offerings of *til* (sesamum) mixed with *ghí* are put into the fire, the object being that the father of the child may be purged from his sins. At night the child's hair, which has hitherto never been cut, is tied into five knots, small pieces of gold being put into each knot. At a fixed time on the day of the *janeu* ceremony four of the locks are shaved off, leaving only one lock, called the *chutiá*, in the middle of the back of the head. Alms are then distributed by the father or nearest relative, who performs the ceremony, in the event of the father's previous decease. The friends and relatives are invited, and the same ceremonies performed as in the *khashmáhotsab.* After the head is shaved the boy has his *janeu* (sacred caste) threads put on by his father and *parohit* (family priest), and is made to repeat the *sandhiá*, or three prayers recited morning, noon, and evening by all Hindús, until he knows them. He is also given these prayers in writing to enable him to learn them. The child, who in this case is of course a male, is then ornamented and dressed, and comes out of the shed or *shála* where the principal guests are assembled. This act finishes the ceremony.—*H. Rivett-Carnac.*

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134. **Volley-firing for the expulsion of disease.**—See Vol. I, note 228. The following extract from an article, which appeared in the *Calcutta Review* for April 1884, may perhaps help to explain the notion as to the expulsion of cattle-disease by volley-firing :—

"Sometimes the aid of noise (to which evil spirits have in all parts of the world been said to

be especially averse), has been added to the silent influence of fire. The Patagonians, for example, at times of sickness, fire off guns and revolvers, and throw burning brands into the air. In Upper Burma muskets are fired off at the funerals of officials and great men to expel the death-demon from the neighbourhood; and in every part of Burma, British or Independent, immense rockets are fired off in the vicinity of the pyre, in which the body of a Phongyí or Buddhist monk is burnt. The Finns and Esthonians believed that lightning, the fiery sword of Ukko, destroyed the demons of sickness, and for this reason the holy stones, which were believed to be chips from rocks struck in the sky, but were in fact the celts, arrow-heads and knives chipped and polished by their ancestors in the days of savagery, were carefully preserved in houses as safeguards of the health of the inmates. In China at times of eclipse the Mandarins expel the demon, through whom the sun and moon, (the patron deities of the empire and of the Imperial dynasty), are cheated of their light, by a censer of smoking incense, the lighting of large wax candles, and the vigorous beating of gongs and drums. The method of expelling epidemics, especially cholera, in the same country, is very similar. The people of the neighbourhood form a procession, and parade the alleys and streets, carrying lamps, lanterns, and torches, making the air ring with the din of gongs and drums, and with the yells and shouts of an excited mob. It was asserted, says Mr. Doolittle, that by this means the evil influences and epidemic diseases which existed in the neighbourhood or district, would be surely driven away to another, and then from that neighbourhood to another, and so on till the city and the suburbs became entirely free from their influence or presence. The efficacy of noise combined with fire is not unknown in India. A Rájá or native prince, within my own knowledge, fired off his gun one evening at a *bhút* or malignant spirit whom he fancied he saw lurking behind a tree. In a certain district in the Panjáb, where a cattle-disease had broken out, the people said that if several volleys were fired near the animals the disease would leave them. This was accordingly done, and the villagers were satisfied. In the funeral ceremony of great men in Madagascar, as in Burma, the death-demon is expelled by the firing of muskets, as an ear-witness thus relates. "Next morning we were startled by the regular firing of musketry, gradually coming nearer, and on looking out I saw the funeral procession in the public road approaching my house."—*J. C. Nesfield.*

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135. **Building Customs—Bombay—Cultivators.**—When a Hindú cultivator builds a house he buries on the spot a hen's egg and some curds, for the benefit of the evil spirits. When th[e] ... most story is raised to the cross-beam he fi... it a cocoanut and a pinchful of rice-grain... a silk or cotton cloth dyed yellow. When ... building is ready the owner occupies it at a ... moment, the first to enter being a married w... with a metal pot in both her hands full of wa... When all have entered the sacrificial fire is ... dled with the help of the family priest, a Br... man by caste, and fed with sticks of five ki... of trees (*panchpalans*) and butter. All round ... house curdled milk is sprinkled, and to please ... evil spirits a cocoanut is broken, and the pieces ... thrown to the four quarters. Widows are for... den entrance for a few days, lest they cause w... to be created in the house.—*K. Raghunáthjí.*

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FOLKLORE.

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136. **Birth Custom—Bombay.**—If a wo... gives birth one after another to three fe... children, and if a fourth child be a boy, ... Hindús believe that the boy, so born, will ... live, so they place three earthen jars, one ... another, on the topmost step of a staircase, ... either kick them down or push them down ... their hands, and believe that by this means ... boy will live.—*K. Raghunáthjí.*

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137. **Wishing—Bombay.**—Who... wishes ... have a desire fulfilled should sit under a c... nut tree and repeat it to himself, and he w... sure to succeed.—*K. Raghunáthjí.*

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138. **Birth Custom—Bombay.**— ... As soon ... child is born a pebble should be thrown ... well, as this prevents the after-pain ... *K. Raghunáthjí.*

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139. **Measuring the Corpse.**—The custom ... measuring the corpse described in Vol. ..., not... prevails extensively amongst Muhammadans ... well as Hindús. The corpse lengthens becau... demon (*bhút*) enters into it and makes it his d... ing. A number of these luckless spirits are ... posed to be wanderers on the face of the e... They are vagabonds, filled with all malevol... having no abode, though they hanker after ... A dead body is just what they long for ... anxiously, and if they can, they take poss... of one without fail. They can only appropr... however, during the night, and not then, unl... is unwatched. A dead body therefore is n... be left alone, but must be watched most dil... ly. The friends and relatives keep unw... vigils by it; if they fail even for a moment

…ischief is done. The measuring reed is placed …y the side as a precautionary measure. If the …ody lengthens the fiend has certainly entered …, and must be exorcised by appropriate mea…ures. Dreadful stories are told of the murders …nd violence perpetrated by the *bhút*-animated …orpse on the person of its negligent watchers. … remember one case of a Muhammadan family, …n which the friends were plunged into the deepest …nxiety and grief by the fact that the corpse …engthened about half an inch during the night. …his was due in all probability to the relaxation …which supervenes on *rigor mortis.*—*H. Martyn …lark.*

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140. **Birth Custom—Brahmans.**—A son is …orn to a Bráhman, and at once the womenkind …ave it all t…eir own way. Anklets of black wool …f five stra…ds are made by the Bráhman priest of the household, and put on to young hopeful, not only to avert the evil-eye (hence black), but also as an omen for another son to follow. Round the birth of such a child centre many odd superstitious practices,—*e. g.*, all women are excluded from the household for forty days.—*W. B.*

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141. **At… raha ka Manka—Spell.**—This is said to be a wh…te stone having the property of turning eight colours according to the light it is placed in. Whether it is a tourmaline, or a silicate, or quartzose pebble, I am unable to say; but I have been promised a sight of one. *Eight* would seem to mean a s…ell conveying the medium of evil as *five* is the …pell averting it. Women are supposed to be …le to do newly-born children injury by bringing …n *áth ráhá ká mánká* into its presence.—… *B.*

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142. **…pect shown to Food.**—Great respect is … …n to parched grain or any cooked food. If … …e necessary to throw away spare food aft… …as been cooked into any place where passers-… …e likely to tread on it, they avoid doing so, …out it aside with some such prayer as this: …w respect to the food which God hath given … to eat!"—*Maya Das.*

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143. **U… …ky Trees—Oudh.**—On one occasion, in … …now, I asked a native why he did not plant … trees in his *áhátá* (yard), such as tamarind. … …e replied: "*Hamáre yehán imlí nahín boí játí*; ta… …inds are not planted by our family." I as… another native who was with me, what was … …eason of it. He said: "I suppose on some … …sion one of his family planted a tamarind … and soon after some member of it died, an… …ceforward it has been looked upon as unlucky." Under these circumstances *any tree* may become *unlucky* among some people or other.—*E. B.*

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144. **Tirbeni.**—This word, which usually means the confluence of three sacred rivers, as at Allahabad, where the third river is procured by a myth as to the Saraswatí running under ground to the confluence of the Ganges and Jamná, I found used in a peculiar way. A Bráhman *chuprási* of mine has made what he calls and worships as a *tirbeni* just outside my front door, by planting together a *pípal*, a *ním*, and a *bar* (banian).—*R. C. Temple.*

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145. **Ordeal—Theft.**—These are common practices when members of the family or household servants are suspected of theft:—

(1). Everyone likely to have committed it is made to chew a little parched rice and spit it out after a fixed time; whoever then ejects it without having well ground it is the culprit.

(2). Eggs are cut, and a threat is made that if the thief do not confess his stomach will be cut like the egg and pass blood.—*Kakku Mall.*

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146. **Tobacco Pruning.**—Is i… a fact that the tobacco plant pruned in its growth yields a more bitter substance than if permitted to grow up intact? This is the native idea, and hence the pruning of the plant … these parts.—*W. J. D'Gruyther.*

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147. **Singh—Leo—Marriages**:—All marriages among caste Hindús have been stopped by the Bráhmans on account of the setting of *Singhá* for a year. Which constellation is this?—*W. J. D'Gruyther.*

[*Singh* is *Leo* and the Arabic *Asad*. It may be worth remarking that the natives commonly believe the Bráhmans to have given out that if some Rájá will marry his son or daughter and feed a number of Bráhmans and make them h…ndsome presents the ill-luck of the season will pass away.—ED.].

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148. **Augury from Goats—Balochis.**—The Balochís augur coming events from the examination of the lines on the shoulder-blade of a newly-killed goat (*Balochí, bardast; Jathí, hinjri*). I cannot give details as to the process. There are professional augurs known as *rammali.*—*M. L. Dames.*

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149. **Ordeal by fire—Balochis.**—The fire ordeal is firmly believed in by Balochis. I have been told by men who have seen it, that it is most efficacious in discovering the truth. A shallow pit is dug and filled with burning wood, over which the suspected person has to walk.

It seems, however, that it is possible to avoid being burnt by shaping the form of the oath, so that it shall not be a literal falsehood. Thus in the Balochí story of a king's concubine who was suspected of infidelity, and ordered to undergo the fire ordeal, she was really guilty, but her lover saved her from being burnt by the following stratagem:—He disguised himself as a madman, and as she approached the fire he rushed up and threw his arms round her, calling out—What! Is the king going to burn such a beauty!" She immediately perceived how she should act, and said:—"I swear that no man has ever embraced me except the king and this madman. If I speak false, may the fire burn me." As this was not literally a false statement she went through the fire scathless, but she would certainly have been burnt had she merely declared her innocence.—*M. L. Dames.*

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150. **Omens—Journeys—Rohtak.**—Communicated to me by a native of Rohtak:—

(1). It is lucky to see a partridge on the right, if one is on a journey to one's home, to one's field, or to visit a friend or lover. But if one is travelling for purposes of trade, it is better to see it on the left. This is alluded to in the following lines:—

Khet, mít, ghar dhane;
Bánwan banij byopár.

To the fields, to a friend, towards home, to the right; for buying and selling, to the left.

(2). On a journey to one's home, to see a friend, &c., it is lucky to meet a very low caste woman (as a Bhangan), or a woman with two *gharás* on her head.

(3). It is unlucky to meet a load of wood or a Bráhman. If one does meet a Bráhman one should manage to pass to the left, letting him pass on the right.

(4). It is unlucky to meet a cat.

(5). It is lucky to hear a jackal howling on the left, but unlucky on the right.—*M. L. Dames.*

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151. **Unlucky Name—Gidar.**—One should not speak of a jackal by the name of *gídar*, but as *jambú.*—*M. L. Dames.*

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152. **Omens—Dogs.**—A dog coming straight towards one with a bone in its mouth is considered a very bad omen. Whether a dog scratches its head with its right or left leg is also noted, though I cannot just now remember what it portends.—*W. Cockburn.*

153. **Omens—Journeys.**—Among unfortunate sights, underneath is a combination of the which, if seen together on the same journey indicate death, or something close to it.

Ikli hinní, dújá síar,
Bhains charantá bole gúár!
Sanmukh har jo kuttá lávé,
Karam phút jo kál na páve.

A single doe antelope, a pair of jackals, a milkman calling while riding on a buffalo cow, and a dog coming straight towards your face with a bone in its mouth, and if you do not find death, fortune at least has deserted you. An antidote for such uncanny sights generally is the saying attributed to Krishna incarnate, when his driver Arjuna drew up his bullock cart (*ratha*) at the sight of the evil omen of a single antelope. "*Hár bare yá hirná bare, Shagun bare yá Shiám? Arjun, rath ko hánk do, bhalá karegá Rám!* Is an antelope greater than the Almighty, or an omen greater than the Omnipotent? Drive on, your cart, Arjuna, and God will do us good."—*W. Cockburn.*

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154. **Deformities unlucky.**—People with certain deformities, particularly defects in the eyes, are considered constitutionally vicious and knowing. The following is a well-known rhyme:—

Sau par phúlí, sais par káná,
Tá ká úpar ainchá-táná:
Ainchá-táná kare pukár,
"*Kanjá sé main mánú hár.*"
Aur phir kanjá bichár kyá kare,
Jo kotá-gardan úpar pare?

With a cataract, master of 100; bl[illegible]d of [illegible] eye, master of 1,000; and squint-eyes is [illegible] master but squint-eyes cries out, "I admit [illegible]at I am beaten by green-eyes, and what could [illegible]oor green-eyes do, should short-neck jump upon [illegible]m?"

This is the order of demerit in the [illegible] lines, but there are some others which I cann[illegible] [illegible]call just now in which the man without a singl[illegible] [illegible]ir on his chest is made the worst of the lot.—[illegible] [illegible]ockburn.

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155. **Porcupine's quills.**—If [illegible] [illegible]ut a porcupine's quill in a house there is [illegible] to be a quarrel among the inmates.—*W. C*[illegible]

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156. **Omens—Horses.**—When [illegible] [illegible]se spreads out the hairs of his tail it is a sig[illegible] [illegible]at you will have to make a journey.—*W. Crooke.*

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157. **Jackal's bones.**—Some ja[illegible]ls have a horn on their forehead which make[illegible] [illegible] owner of it invisible. After cutting it off if y[illegible] [illegible]estroy the hair which covers it the hai[illegible] [illegible]ill grow again.—*W. Crooke.*

158. Toads—Adjutants.—Both the adjutant bird and the toad have a stone in their heads, which is a cure for poison and snake-bite.—*W. Crooke.*

[*Cf.* Gregor, *Folklore of N. E. Scotland*, p. 144.—Ed.].

CASTES AND TRIBES.

159. Sikh Sects.—Are the Sikh Nágás identical with the so-called Hindú Nágá mendicants who used to go about armed in bands and offer their services to native States? What are the peculiarities of the Sikh sects known as Kúká and Govind Singh? Do the Sikhs still make converts from other communities?—*G. C. Whitworth.*

[Ibbetson's *Panjab Ethnography*, sec. 264 *ff*, gives a good succinct account of what is a Sikh and a Singh, and in sec. 266 there is an account of the Kúkás, and there is a long account of Rám Singh, the founder of the sect, by the late Mr. Tolbort, in *J. A. S. B.* for 1869, pp. 94 *ff*.—Ed.].

160. Ansari Shekhs of the Bastis of Jalandhar.—Bastí Shekh Darvesh or Bastí Shekh, the largest of the suburban towns of Jalandhar known as Bastís, and Bastí Dánishmandán, which is the third of these in size, both belong to Ansárí Shekhs, the descendants of the founders. These Shekhs now take the suffix of Khán and are often spoken of as Patháns, having long been closely connected with the Bariks or Barikís, with whom they intermarry. But they trace back their genealogy to Házrat Abú Ayúb or Khalíd Ansár of Madína who received Muhammad in his house there on his flight from Makká, from which the Hijra era begins, and who died in the 55th year of that era before Constantinople, then for the first time besieged by the Muhammadans (Gibbon, *Decline and Fall*, chap. lii; Muir, *Life of Muhammad* III, 11, 12 n.). The genealogy, given in a MS. account written in 1118 *H.* (1706 *A. D.*) which was shown me by the late Ahdadád Khán of Bastí Shekh, makes Maulána Ibráhím, also known as Dánishmand, the 15th in descent from Khalíd, and states that he left Madína and settled in Baghdád, but afterwards came to Multán to meet Baháu'-l-haqq, and by his advice settled at Mastwí (otherwise Buded), in Barkistán (*i. e.*, the country of the Barkís or Bariks, in the Logar valley near Kábul). This must have been upwards of 600 years ago, as Baháu'-l-haqq himself settled in Multán in 1222 *A.D.*, and died in 1270 *A.D.* Maulána Ibráhím had six sons, of whom Shekh Yúsaf was the ancestor of the Bastí Dánishmandán Shekhs, and Shekh Suráju'ddín of the Bastí Shekh Darvesh Shekhs. Bastí Dánishmandán was originally named Ibráhímpúr after Maulána Ibráhím, from whose title of Dánishmand it also takes its present name, and Bastí Shekh was first named Surájábád from Suráju'ddín. A *farmán* from Dárá Shikoh in the 27th year of the reign of Sháhjahán (dated 9th Rabíu'lawwal 1064 *H.*, 1635 *A.D.*) still exists, granting certain exemptions to Shekh Darvesh and his brethren on account of the foundation of Surájábád, Ibráhímpur, and Bábápúr (the latter being the present Bastí Bábákhel, a Barik foundation). Shekh Mahmúd, one of the sons of Suráju'ddín, had two sons, Zaid Aka who gave his daughter to Abú Sayyid Mirzá, the ruler of Hirát; and Shekh Bazíd, who married Zaid Aka's widow, and emigrated from Mastwí to Kaní Kúram. Shekh Bazíd had four sons, Shekh Muhammad, grandfather of Shekh Bazíd *alias* Pír Raushan, the founder of the Raushaníá sect in the time of Akbar; Shekh Ibráhím, whose mother was Zaid Aka's widow, who was the ancestor of Shekh Darvesh; Shekh 'Ali, father of Abúbakr and 'Abdu'r-Rahím, father of Shekh Ahmad or Ghaunsu'l-Karm, whose *Khánkáh* is at Jalandhar. Abúbakr had also settled at Jalandhar as a merchant, and his daughter was the mother of Pír Raushan, who was born there. The head of Ahdadád, the grandson of Pír Raushan, is said to have been brought to Jalandhar by Sa'adu'llah Khán, the *wazir* of Sháhjahán, and to have been buried at the *Khánkáh* of Shekh Ahmad Ghauns. Sa'adu'llah Khán (whom the local tradition describes as himself one of Shekh Bazíd's disciples) also got the *jágír* of Máu Shamshábád, near Agra, for Ahdadád's cousins, the sons of Jalálu'ddín (an account of this family, translated from the *Tazkirát-u'r-Raushání* by Mr. Irvine, will be found in a recent volume of the Asiatic Society's *Journal*. It only differs from the Jalandhar account in some minor particulars). One of these, Allah Dád, who received the title of Rashíd Khán and a command in the Dakhan, presented the vane of the Bastí Shekh mosque.

Though some members of the family had been previously settled at Jalandhar, others remained at Kání Kúram, and the descendants of Shekh Yúsaf, who founded Ibráhímpúr, only settled at Jalandhar as merchants in 1018 *H.* (1609 *A.D.*). Shekh Darvesh, who was great-great-grandson of Shekh Ibráhím, also came from Kání Kúram to Jalandhar in the time of Jahángír, and in 1026 *H.* (1617 *A.D.*) he bought the land on which he founded Surájábád, now Bastí Shekh. The mosque of Bastí Shekh, built by him, bears the date of 1030 *H.*, and his tomb, which adjoins it, that of 1105 *H.* (1694 *A.D.*), his death having occurred in 1082 *H.* (1672 *A.D.*). Shekh Darvesh had five sons, one by his first wife, born in Kání Kuram, before he came to Jalandhar, and four born at Jalandhar. One of these died without issue, but the others have left numerous descendants, some of whom have settled elsewhere, while others are still proprietors in Bastí Shekh. The genealogy

makes Shekh Darvesh the 23rd of Khalíd's line, but it is possible that some steps have been omitted. The present proprietors are from five to nine generations further removed from the founder of the family. The small number of generations since Mauláná Ibráhím deserves notice.—*D. G. B.*

[For a note on Sa'adu'llah Khán, see Vol. I, note 809.—Ed.].

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161. **Pachada—Rath.**—The Pachádá tribe claim Rájpút affinities, and one of the divisions of the tribe is Ráth. Compare this with the Ráthí or inferior Rájpúts in the Kángrá Hills. A common origin is very possible.—*W. Coldstream.*

LANGUAGE.

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162. **Idioms—Intensive Verbs.**—Can any one explain the contradictory use of some intensive forms, such as *bhág-thahrná* or *bhág-khará-honá?* This does not mean, as one might suppose, to run to a standstill or to run and stop, but to bolt right off without stopping. Similarly *uth-baithná* means to jump up, and *már-baithná* to strike a sudden blow, though in both instances the word *baithná* might, *primâ facie*, be expected to convey an idea of deliberation or slowness, whereas it has exactly the opposite significance; and in the last instance, though *baithná* is passive, the compound is used in an active sense. Analogous to this is the expression *kát-kháná*, to inflict, not to receive, a bite. The prefix, not the affix, seems to govern the compound.—*T. Stoker.*

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163. **A False Arabicism—Misar.**—In the memorial tablet in the Montgomery Hall at Lahore the word مصر *misar* (*sic*) occurs in the description of a Hindú, obviously for the Bráhmanical title *misar*, मिशर which should be in modern spelling in Persian characters مسر or مشر Also usually in petitions to courts *misar* is spelt مصر. This last word is, however, Arabic, and means usually Egypt or Cairo, and could by no possibility be applied to a Bráhman, whose titles, whatever they might be, would be of Sanskrit or Prákrit origin.—*R. C. Temple.*

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164. **Corruptions of English—Khuni-Wisal.**—A native, in describing an accident that had occurred to the mail train *en route* from Sahâranpúr to Ambálá, remarked at the latter station "*bará nuqsán ho gayá, khúní-wisal bahut baj rahí thí:*—There has been great damage, the death-whistle kept on sounding a great deal."—*R. C. Temple.*

165. **Corruptions of English—Kil—Ki khana.**—Butchers (now in vernacular *bú...*) generally use *kíl karná* for "to kill" cattle for the market.—*E. B.*

[*Kil-khána* is now the recognised word for a Government slaughter-house in Cantonments.—Ed.].

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166. **Corruptions of English—Railways—Time.**—*Aj rel ká taim-let hai:* "The train is late to-day" is a common expression about railway stations.—*E. B.*

[*Rel* is here the train, and *taim* is the time of arrival of a train; *taim-let* is one word meaning behind time. It is to be observed that in the above sentence the language, having borrowed the words, has twisted their meanings to suit itself. In a genuine borrowing between languages this invariably occurs.—Ed.].

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167. **Kallar Rori.**—What is the *kallar rori* mentioned at page 103 of Mr. Ross's *Land of the Five Rivers?* Is it the same as the *kalar*, the soapy soil, said by Professor Wilson to be used by washermen? Is *kalar* an Aryan word or is it the same as the Dravidian *kalar*, barren soil, waste ground. *Kallar rorí* is said to be found amongst old ruins.—*G. C. Whitworth.*

[*Kallar* or *kallarh* कल्लड or कल्ला ... good Hindi Panjábi, and Urdu for waste or barren soil.—Ed.].

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168. **Leilao—Derivation.**—S... Vol. I, note 1040. The supposed derivation ... *lílo*, which cannot be satisfactorily affiliated ... any Latin word, is from the two first words ... Muhammadan profession of faith *lá ilá* ... *'llah*, &c. which was familiar to the Portuguese and Spaniards from the long duration of Moorish rule in those countries. In confirmation of this derivation it may be noted that the original meaning of ... is simply "a cry," "a shout." That of "auction" is a later and I believe an entirely Indian one.—*John Beames.*

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169. **Idioms—Joru—Bewa—Ran.**—Aur...—I note some facts about vocables, and curious expressions lately heard. In the Gurgáon District the troubles from scarcity gone through by the people seem to have enlarged their imagination. "*Ham áp kí jorú hain*" was a new figurative address. "*Jorú kháwind se thakká kháke marjáegí*" carried on the figure in a forcible manner. "We are your wife, and the wife, if she is repulsed by her lord, will die," is a new way of asking for remission of revenue!

"*Ham se barí agentí ho rahí*" is a very suggestive statement: "our treatment has been ... like that of a (political) agency." This, with ... war State in the immediate vicinity, gives a ...

political sermon to those who think our Government stern and inelastic. As a fact the Gurgaon people in general admit the great indulgence shown by our Government in the last few trying years.

In Sirsá I find the relative meanings of the words "*bewá*" and "*ránd*" or "*randí*" interchanged as compared with their use in Dehlí. In Dehlí, as I believe among all persons speaking standard Hindustání, "*bewá*" is the respectable word for widow, while "*ránd*" or "*randí*" is used only in a disrespectful sense, or implying looseness of life. In Sirsá the usage is just the contrary. "*Bewá*" is applied to a widow only when she is described as loose in morals; "*ránd*" means she is a respectable relict. Another word for this last is *bidwá*.—*R. M.*

[Here is another instance of this kind of thing. *'Aurat*, as all the world knows in India, means wife. The Urdú language got it from Persian, where it means a wife, woman; Persian got it from Arabic, in which, in this connection, it is simply untranslateable. The Persian derived expression *'aurat-i-mard, pudenda viri*, sufficiently shows it, with its counterpart *'aurat-i-zan*, and *'aurat-pak*, breeches.—ED.]

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170. **Zú'l-Karnain—Dhu'l-Karnain—Alexander.**—It would be interesting to find out when the term Zú'l-Karnain (in Arabic proper Dhu'l-Karnain), i.e. of the two horns, was first applied to Alexander the Great by the Arabs. See notes to ch. xviii of Sale's *Qurán*. *Zú* or *dhú* ذو is a Himyaritic word adopted into Arabic with a probably Æthiopic origin. The Arabs probably adopted this title to imply universal or extended sovereignty, having no word in their own language for it, owing to their ideas of polity. *Malik* nearly meant tribal chief.—*W. B.*

HISTORY.

171. **Begam Samru's Officers.**—See Vol. I, notes 627, 925. The information I gave as to their domestic arrangements was gathered in 1845, when I thought the events to be too recent to admit of falsification. The remarks I made were based on beliefs commonly current in Merath at that time. I of course accept Mr. Lewin's account of his own paternity.—*A. P. W.*

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172. **Shah Daula's Rats.**—The village of Sháh Daulá is situated on the river Dek, in the Gujránwálá District, and is possessed of a fine bridge built by Sháh Daulá Faqír Gujrátí in the time of Aurangzeb (1658 *A.D.* to 1707 *A.D.*). It was in former days a great convenience to travellers on the Láhor-Pesháwar road. It is said that Sháh Daulá was a Gújar, in the service of a family of *qánúngos* (revenue collectors) of Siálkot, and that a man of the same name was cousin to Sháh Sayyidá, a well known saint. When the saint Sháh Sayyidá was one day occupied with his devotions he called for his cousin, but Sháh Daulá (the *faqír*) answered for him. This was repeated thrice, and at last the saint said: "*A, jise de Maullá!* Come whom God hath given." On this Sháh Daulá presented himself, and became his follower and a saint, and passed the rest of his life at Gujrát, where his tomb is.

It is still commonly believed that he can confer children on a family, on the condition that one of them is given up to his service. Such a child is born with a small head and large ears, and is of stunted growth. They are called Sháh Daulá's *chúhás* or rats, and the shrine attendants or *mujáwirs* make money out of them by exhibiting them.

When Sháh Daulá's Bridge was built the village consisted of a few huts occupied by Battiárás, but it is now a large village of some 1,500 souls and famed for its rice.—*W. G. F. Haslett.*

[Is it not a moot-point whether the stunted creatures commonly exhibited as Sháh Daulá's rats are congenital idiots? If not, their existence is a matter of some concern.—ED.]

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173. **Sahib Singh rebels against Gujar Singh.**—The installation of Mahán Singh to the chiefship of his people gave them great pleasure, and Sikhs flocked to his standard to obtain the security he guaranteed them by his vast power. It has already been related how his sister had been betrothed to Sáhib Singh, the son of Gújar Singh. Two years later and shortly after his accession Sáhib Singh came to claim his bride at Gujránwálá where Mahán Singh had settled. The latter, who preferred a young man like Sahib Singh as a confederate to an old soldier like Gújar Singh, instigated Sáhib Singh to rebel against his father, and ordered the co-operation of Dal Singh, not caring to accept the consequences of an open espousal of the young man's cause. Gújar Singh, who was at Amritsar at the time, came down on the conspiracy like a thunderbolt, and hurried down to the scene of action. He crossed the Chenáb and recovered Gujrát, and overtook his son and Dal Singh at Islám Gorá, where a severe battle took place, and although Dal Singh's courage and vigour were conspicuous, the son was glad to seek a reconciliation with his father.—*W. A. Campbell.*

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174. **Mahan Singh in Sialkot.**—Mahán Singh had now occasion to draw the sword on his own behalf. Núr Khán, the commandant of the fort at Rohtás, endeavoured to obtain

independence, and Mahán Singh hastened to recover the fort, which he captured and garrisoned with Sikhs. Moving down to Siálkot, Mahán Singh took possession of a village, the smiths of which were adepts at gun-making. He then continued his progress to Rámdás, a village near Derá Nának, which he mulcted of Rs. 70,000, and remained there organizing an attack on Chart Singh Kanhayyá, Lehná Singh, and Mahtáb Singh, all of whom he succeeded in capturing, and confiscated their property, giving it as booty among his followers. He then undertook the siege of Sayyidnagar, which he found too well fortified to take by force, and was obliged to convert the siege into a blockade. The defence was most vigorous, and he lost heavily in the frequent sorties made by the garrison.—*W. A. Campbell.*

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175. **Amritsar—Guru Arjun's Tanks.**—To Gurú Arjun, who succeeded his father in 1581 *A.D.*, is due the credit of making Amritsar from an obscure hamlet into a large and populous city and a place of pilgrimage. He spent large sums on the construction of tanks. It was in his time that the temple and the great tank were built of masonry, and the tanks of Santoksar, Kaulsar, and Rámsar. Some *búngás* or pavilions round the temple were also built.—*E. Nicholl.*

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176. **Amritsar—Golden plates on the Temple.**—The plates on the dome, &c., of the golden temple are of copper gilt. Ranjít Singh put on the first plate in 1803 *A.D.*, and his example has been followed by the ruling chiefs and Sirdárs of the Sikhs ever since.—*E. Nicholl.*

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177. **Amritsar—Akal Bunga—Darshani-Darwaza.**—The causeway leading to the temple is approached from a quadrangle facing the Akál Búngá or Pavilion of Immortality, through an archway called the Darshaní Darwáza or Gate of Vision. It is in the Akál Búngá that the *pahul* or initiatory rite of the Sikhs is performed. In it also are kept the arms attributed to the Gurús Hargobind and Gobind Singh in charge of the Akális or Immortals, and the *Granth* or Sikh Scriptures.—*E. Nicholl.*

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178. **Amritsar—Bungas.**—Round the main tank are the *búngás* or pavilions of the Sikh Sirdárs, used as rest-houses by their friends and hangers-on.—*E. Nicholl.*

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179. **Amritsar—Tower of Baba Atall.**—To the south-west of the temple is a seven-storied tower raised, in 1798 *A.D.*, to the memory of Bábá Atall, a son of Gurú Hargobind, who died, aged seven, about 1638 *A. D.*, and hence its seven stories. The story of Bábá Atall is as follows:—He had a play-mate named Mohan, from whom he had won a bet, and promised to go over in the morning and claim it. When he reached his friend's house he found he had died in the night of snake-bite. He thereupon touched his body and brought him to life. The people at once fell down and worshipped him, and went in large bodies to Gurú Hargobind, but the Gurú was angry with his son, whereon the child went to the Kaulsar tank and died on the spot where the tower now stands. It is the custom for devotees on entering and leaving to touch the threshold with their foreheads. Alms are daily distributed here in large quantities—a custom which arose on Bábá Atall's death in this way:—A faithful servant was observed to be sitting at the place where the body was burnt, saying that he had now no one to feed him, whereon passers by commiserating him sent him offerings of food.—*E. Nicholl.*

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180. **Sa'adu'llah Khan of Chiniot.**—See Vol. I, note 809. The local tradition at Chiniot is that Sa'adu'llah Khán, the minister of Shahjahan, was himself a Tahím Jatt of this town. The Tahim Jatts are still among the proprietors of Chiniot, and one of its suburbs is known as Garhi [illegible]. It is possible that a Muhammadan Jatt of the Dehlí Court might prefer to call himself a Shekhzáda.—*D. G. B.*

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181. **Rajah Todar Mall's Birthplace.**—Where was this great Revenue Minister of Akbar born? In a recent communication to the A. S. B. Mr. Beames speaks of Laharpur, in Western Oudh, as his birth-place. In Dr. Thornton's *History and Antiquities of Lahore*, he is said to have been a native of Lahore. I heard a few months ago that there is a tradition at Chunián, in the Lahore District, that he was born there. Sir G. Campbell calls him a Khatrí, which would suggest a Panjáb origin. Does any authentic information on the subject exist?—*D. G. B.*

ANTIQUITIES.

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182. **Nikaia — Cunningham's identification.**—See *Archæological Survey*, Vol. II, p. 184. [illegible] It seems to me that the "wooded spur" he talks of can only be one of the many that juts out from the Sub-Himálayas, as these are the only wooded spurs about. The Salt Range never has been wooded in the proper acceptation of that term. It has only been known to nourish stunted *phuláí* (*acacia modesta*), wild olive or *kâo*, and [illegible] (*acacia arabica*). Again, the "wooded island" must refer to one of those to the north [illegible]

Jhelam, where the land is all boulder drift, having both permanence and fertility, like the whole of the geological formation of the lower hills of the neighbourhood; and to this site, too, I would refer the "*petra* of Curtius." In the Salt Range there are no "rocks," but merely miocene and eocene clays; the sandstone, &c., rocks are in the heights. I only give this, of course, for what it may be worth.—*W. B.*

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183. **Udamnagar — Kalachaur — Kaurannagari.**—The following is taken from Mírzá Azim Beg's vernacular *Settlement Report of Gújrát*, and is a fairly correct statement of local tradition. Gújrát was once Madardesh (Madra Desa). Rájá Tidhart (? Tridartta) connected with the Jammú (? Káshmíra) dynasty, ruled from the Satluj to the Chenáb. After this the country was unpeopled and under water for ages. Then Rájá Kirpál, son of Rájá Púr Chand of Kanauj, built a town called Pattíkotá, near Kariálá, in the Pubbi Hills on the banks of the Jhelam. In the second generation from him arose Bachanpál, son of Rájá Gopál, who built near Gújrát a town called Udamnagar and it was his son Rájá Kirpál that Alexander is said to have fought and slain. Kirpál's brother, Mánakpál, fled to Dángalá and Phabbarwál (Bhimbar), and Pattíkotá fell into ruins. (Coins of Rání Didá Susalá of Kashmír, Indo-Scythian, Hindú-Kábul and Kángrá kings, have been found here, so the site must have been occupied up to the 7th or 8th century *A.D.* The ruins, which are very extensive, are known as Ballan). Kirpál's maternal grandson, Rájá Bíjai Singh, was then ruling in Jammú and gave Mánakpál land in the Siwáliks. Some people say that Mánakpál built a *mínár* (tower) in memory of his Rání Faur at Qatálgarh; others that Alexander built it as a pillar of victory. Most people call it the tope of Mánikyálá. (This is in the Ráwal Pindí District: how the natives do jumble history!). In the 5th generation from him sprang Rájá Chandargupt, who is also known as Kálá Chand, and built Káláchaur in place of the former Udamnagar, which had fallen into ruins. The ruins of Káláchaur are to be found near Jalálpúr, 5 miles to the north of Gujrát, from which coins of the Aditya family of Kashmír are being got out. (This is probably the mint city Jaipur mentioned by the Chinese travellers). The Chandargupt family only kept their power for two generations in Jammú, when they had to give way to Rájá Sálbáhan of the Sáka era and of Sálkot. Káláchaur passed into the family of Rání Kanwar Ján, wife of Rájá Bhadarsen, son of Rájá Rasálú (son of Rájá Sálbáhan), who rebuilt and called it Kanwar Ján Nagarí, and it is still known as Kauránnagarí. It was eventually destroyed by Mahmúd of Ghazní. (The site of Udamnagar is also said to be at Daulatnagar, on the high road to Kashmír, and 11 miles from Gujrát. This site is rich in coins of Azes, Vasudeva, the Kashmírí Adityas and Menander. It also had a *vihára*, which was dug up by a railway contractor for bricks).—*W. B.*

[It is very interesting to note that the "*troubles affreux*" of Hiuen Thsiang, which occurred on the death of Siláditya of Kanauj, the last Buddhist monarch in 650 *A.D.*, so persistently exist in local tradition. These are now known as a flood, a curse, and so on, but their memory is invariably green. What a pity it is that native historians are still so hopelessly wanting in historical acumen. Only last year a book was published, proving that the Katoch family of Kángrá dates back 11,000 years because its ultimate ancestor Bhúmí Chand lived in the Dwápar Jug!—Ed.]

ARTS AND INDUSTRIES.

184. **Domestic Ornament.**—See Vol. II, note 75. Household utensils transmit the most primitive forms of ornament, all inspired by religious ideas, and rites, and sacred numbers. I am disposed to divide them into two groups traceable, I think, to different races.

A (i). The triangle and its compounds, the pentacle, &c.; (ii) the serpent and its emblems, the trident (*tirsúl*), &c. These, I think, came from the Turanians who dread the evil powers. The numbers attached are 5, 8, and 9.

B (i). The *swastika* or symbol of blessing, as the name implies; (ii) the lotus (*padma*); (iii) the circle and central dot; (iv) the trefoil and the rarer quatrefoil. These, I think, are due to higher races who did not dread the powers of evil. The numbers attached are 3, 4, 7, and 12.

One is all the more disposed to this grouping, as the offering to the deities by the first is still termed *bali*, or propitiation of malignant gods, and by the second *yajna* or sacrifice approaching to thank-offering.

To go into details:—*A* (*i*). A triangle is still scrupulously made at the burning ground after cremation with three pegs and a string, within which the ashes are collected into a pyramid. The object is to prevent desecration by evil spirits: compare *Rig Veda*, X, 14. In the time of Manu the triangle was of three fires facing N.-E., S.-E., and S.-W., towards which last the feet of the corpse was placed, as indicating the primitive home of the race. This points to the malignant powers being really hostile races. The pentacle is drawn as a charm-figure round numerals, and mystic words are repeated to drive away demons and the illnesses they cause. Its use in Europe, in the days of charms, was similar, and a hybrid figure was formed by superadding trefoils on the points. Also a six-angled compound of the triangle formed by two equilateral triangles is com-

monly found over lintels in streets as a mason's mark. It is sometimes merely painted. (ii). The serpent is the garland of Siva, and is the guardian of treasure. The so-called *amb* or *sarn* ornament is a development of the serpent. It does not represent the mango leaf but the *pípal*, which, as it flutters in the wind on its long thin stalk, recalls the hooded serpent. It is sacred to Siva, and is the chosen home of ghosts and malignant spirits.—*W. B.*

[This subject will be continued from time to time.—ED.].

NUMISMATICS.

185. **Seal of Sher Singh in French.**—The other day in wandering through the bazar at Lahore, I picked up a seal with this inscription on it—*Le Prince Chir Sing.* It is evident that this seal must have been engraved under French guidance during the lifetime of Ranjít Singh, probably for the amusement of the young prince Sher Singh.—*Seeja Yare.*

186. **Ranjit Singh's Coins.**—See Vol. I, note 628.—In the *Coins of the Sikhs, J. A. S. B.*, 1881, p. 83, part 1, the following passage occurs:—"They (the rupees) do not contain his name. Ranjít Singh put his name on nothing, gave his name to nothing. The fort he built at Amritsar is called Gobind Garh; the garden he made there Rám Bágh." Ráí Kanhayyá Lál, in his *Táríkh-i-Panjáb*, says Ranjít Singh ordered his name to be struck on one side of the coins, and on the other the old couplet: "*Deg tegh fatah nasrat bedarang; Yáft az Nának Gurú Gobind Singh.*" Unfortunately the rupees of Ranjít do not bear this out as the author of the *Coins of the Sikhs* points out. See plate V, figs. 7-10, where Ranjít's early rupees are carefully drawn. The couplet is absent from the one side as Ranjít's name is from the other. For the passage in question, see *Táríkh-i-Panjáb*, p. 179, 2nd edition.—*S. S. S.*

187. **Ranjit Singh's Rupees.**—I find the following is given in a book written over thirty years ago as to the *bait* on the Nának Sháhí rupee :—

(1) *Deg tegh fatah nasrat bedarang.*
Yáft az Nának Gurú Gobind Singh.

(2) *Sikka zad har do 'álam Sháh-i-Nának wáhib ast.*
Fatah tegh-i-Gurú Gobind Singh fazl-i-Sachchá Sáhib ast.

Jalús-i-maimanat mánús Sirí Amritsar Sammat 1879.—*W. B.*

[From the *Journal* of the Anjuman-i-Panjáb.—ED.].

188. **Modern Native Coining.**—See Griffi *Rájás of the Panjáb*, p. 286 *ff*. I examined the modern system of coining at Patiálá, in the hope of learning something as to the ancie methods, as it is to be observed that the mode Patiálá, Máler-Kotlá, Nábhá, and Jínd coins ha all the appearance of those of 1,000 years ago, of being made in precisely the same way.

The silver, after being roughly assayed, is into small bars (*rení*) by being run into grooved moulds. The melting is done in ve small quantities in little furnaces improvised the occasion. When the bars are cold they a cut up by a hammer and chisel into sm weights or *gelrás*, and weighed fairly accurate in small balances. These *gelrás* are afterwar heated and rounded by hammering into d (*mutallis*), and again weighed and corrected small additions or scrapings. After this the d is handed over to the professional weighman *wazankash*, who finally weighs and passes it. It then stamped by hammering, bein placed b tween two iron dies placed in a wooden fram the lower side (reverse) is called *páí*, the upp (obverse) is called *bálá*. The dies are very mu larger than the coins, so that only a portion of th inscription can come off, and the coiners are n at all careful as to how much appears on th coin, provided the particular *mark* of the reign chief appears. Is not this precisely what occu red in days of old? It is to be noted that th inscription on the Patiálá coins has never tered since Nádir Sháh permitted the chiefs coin in 1751, the only difference being in th *marks* of the chiefs on the coins. All the co have been showing *jalús* 4, or "the year of the r 4," for more than 100 years!—*R. C. Temple.*

MISCELLANEOUS.

189. **Nursery Rhymes.**—See Vol. I, 970. *Atkan batkan, dháí chatákhan* has not been g to its termination—probably because used, in writer's information, as a counting-out game. way it is on a par in sense and meaning the counting-out game in English, in vo some 40 or more years ago :—

Henry ory, tickory tory,
Murphy, jurphy Englishman,
Hobbledy yobbledy what a story,
Take a somersault while you can.
Quackery whackery, give you a poke,
Thwack crack, how you smoke.

But *atkan batkan*, as I have known it childhood, is a game played by children u the superintendence of *áyahs*, fortified by inevitable *pándán* (betel-box). Hands are the lower ones constantly removed and placed

the top, every child endeavouring to keep its own topmost while repeating the rhyme. After an interval one of them suddenly asks, *khandá márún ki chhurí*, which is equivalent to the wily *khánsámán's* charge to the "griff" for both *lakrí* and *wood*—*khandá* and *chhurí* meaning the same thing, *viz.*, a knife. The reply collectively is *khandá*, and the response, "*terí má ká pet thandá*, May your mother's stomach be cool," being given, the game commences afresh. I give the words as I know them:—

Atkan batkan,
Dhai chatákhan;
Aglá jhúle,
Baglá jhúle,
Sáman Más, karelá phal
Phúle phúle ki harián.
Rájá gia Dillí,
Láye sát katorián.
Ek katorí tút gae,
Langre ke táng tút gae.
Khandá márún ki chhurí?
Khandá!
Terí má ká pet thandá!

which may be rendered—

Stick your weights! (in reference to the pile of hands).
Lick off the tyre.
This swings,
That swings (in reference to the swinging in July).
In July season the *karela* (or *mimordica*)
Flowers in garlands.
The Rájá went to Dehlí
And brought seven baskets;
One basket broke,
The cripple's leg broke.
Shall I strike with the *khandá* or *chhurí?* &c., &c.
—*A. P. W.*

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190. **Nursery Rhymes—Oudh.**—See Vol, I, note 970. Here is another in common use to amuse children. It has no meaning as far as I know:—

Jhu jhu jhote,
Mámá mote;
Mámá kí bitiá ním charháe,
Ním ká dálá phatá;
Mámá gae Dehlí,
Láe sát katorí,
Ek katorí phatí,
Mámá ká tang tolí.—*Kakku Mall.*

[This would seem to be a variant of that in the preceding note, and to mean as follows:—Join them together, uncle is fat; uncle's daughter climbed a *ním* tree, *ním* tree branch broke; uncle went to Dehlí, brought a basket of string; one basket broke and uncle broke his leg.—Ed.].

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191. **Madrasi Slippers.**—Why are the slippers of natives of South India 1½ inch shorter than their feet, making their heels project beyond the heel of the slipper? The heel being high, and its edge hard, it must be very uncomfortable in walking. What can the origin of this uncomfortable custom be? There is nothing like it that I know of in Upper India.—*E. B.*

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192. **Tree-climbing Snakes.**—Are there any poisonous tree-climbing snakes in the Panjab? I hear of one death from such a reptile, but am inclined to doubt it.—*Muhaqaq.*

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193. **Oriental Music.**—I enclose a very literal translation of 16 couplets of a Pashtu ballad (over 200 years old) containing 2,000 couplets, which I am translating. They contain the description of a noted minstrel famous for his voice and skill on the *rabáb.* Possibly some English or native gentleman would favour me with a translation of the untranslated words, so as to convey to English readers the full intended force of the original. The names of any English works on the *maqáms, pardas,* &c., and instruments of oriental music, would be very acceptable.—*T. C. Plowden.*

[Rájá Surindro Mohan Tágore has published an elaborate work on native music in English. I have no doubt its name could be easily procured.—Ed.].

(1). Great was his knowledge of music, flexible was he in his wrist with the bow.

(2). Well acquainted too was he with each several *maqám* of a *surod.*

(3). When he had (?) tuned his instrument or (?) attuned his voice, or (?) commenced his soul (*awwal pa sáz húa*), he would (?) mount or (?) descend from *Iráq* to *Hijáz.*

(4). Next would he descend to *Khurásán;* then mount again in another style.

(5). Next would he employ the *Hasaní* (? misprint for *Huseni*) mode. Next, in fashion fit, the *cháshní.*

(6). When again he reached the (?) climax (*taraqqí*), at once would he be in the *'aáshiqí* (*sic*, but ? misprint for *'ushaq*) mode.

(7). The *'aáshiqí* (*sic*) mode (*parda*) would he often in his own fashion compose.

(8). Well acquainted was he with each *maqám.* The (?) evil-wishing (*shání*) time (*waqt*) was with him in time (*hangám*). (? He could harmonize the most discordant notes).

(9). Never out of tune (or time, *be-hangám*) did he carol forth a single note (*parda*).

(10). Since his melody (*surod*) was e'er in tune (or time, *hangám*) its effect was ever complete.

(11). If a *surod* be in tune (or time, *hangám*) the very rocks and brambles are by it soften'd, so whenever he commenced his *surod* (lit. *us ne surod ba dast kiya*), he inebriated thereby e'en Shekhs and Mullas.

(13). When he played his highest treble (*zer*) or lowest bass (*bam*), there was sobbing 'mongst e'en the hardy mountain goats.

(14). When he played the *cháshní* mode, soft and low, both sick and well would he to slumber soothe.

(15). When he played loud and high, the very dead he made to speak.

(16). All who might be present, great and small, with one accord would thereat frisk and dance.

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194. **Panjabi Love Ditty.**—

Bichhú lar gia gorí ke badan men:
Pír uthí tan man men:
Mere yahán kátá, yahán kátá:
Kál giá tan man men.
The scorpion hath stung my fair one's body:
The pain has arisen in *my* heart:
It is I, it is I, that am stung:
I am bitten in my heart.—*Chaina Mall.*

BIBLIOGRAPHY.

195. **Khulasa Tawarikh-i-Mas'udi.**—An Urdú book by Sayyid Akbar 'Ali, printed at the Ghálibu'l-akhbar Press at Sítápúr in 1288 *H.* or 1872 *A. D.*, pp. 16. It gives an account of the great saint of Bahráich, Sálár Mas'úd Ghází, or Bare Míyán, the nephew of Mahmúd of Ghazní. It is an abstract of the well known Persian work Mirát-i-Mas'údí by 'Abdu'r-Rahmán Chishtí.

CONTENTS.

(i). Departure of Mas'úd Ghází from Ghazní to India.
(ii). His victory over Mahí Pál, Rájá of Dehlí.
(iii). His journeys to Satrakh and Mánakpúr.
(iv). His conquest of Bahráich and martyrdom there.
(v). His miracles after death and his love with Bíbí Zohra of Radaulí, and an account of his shrine.
(vi). His family and the doings of his parents.

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196. **Rauzatu'l-asfia**, or *Qisasu'l-ambiá*, by Qází Muhammad Táhir, in Urdú; published by Nawal Kishor, 1882, pp. 216. It is an account of the prophets, Hebrew and Musalmán, according to the Muhammadan view.

197. **Waqi'at-i-Panjhazar Sala.**—In Urdú by Munshí Rádhe Lál, published by Nawal Kishor, 1878, pp. 156. A curious book; it is a sort of "Landmarks of Universal History," giving the dates of the leading events, according to various eras, of all the countries of the world, and brief notices of ancient history according to the legends of various countries. At pp. 14 to 18 is a very interesting table giving the date corresponding to 1877 *A.D.* in 32 different eras, which are, or have been, in force in various parts of the world. —*R. C. Temple.*

PROVERBS AND SAYINGS.

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198. **Panjabi Proverbs.**—

(1). *Allah nún yád kariá kar, te khálí dam na bhariá kar:*
Remember God and leave off sighing.

(2). *Dhele dí buddhí te taká sir munáí:*
A penny for shaving a halfpenny bag.

(3) *Apná kítá apne agge:*
Your deeds are before you.

(4) *Admí nahín rahindá, par ádmí dí gal rah jándí hai:*
Man lives not, but man's deeds live on.

(5). *Agg lain áísí, gharwálí ban baithí:*
She came for fire and became mistress of the house.

(6) *Anhe agge ronán, te akhián dá ziún:*
Weeping before the blind is pain to the eyes.

(7) *Akhín dithe te kánín sune vich waddá farak hundá hai:*
There is a great difference between seeing and hearing.

(8). *Ayáná gal kare, siyáná kiás kare:*
The fool talks and the wise man judges.

(9). *Allá mihirbán te kul mihirbán:*
If God be kind all are kind.

(10). *Arabí kaddhe charbí:*
Arabic takes off the fat (owing to the difficulty of learning it).—*Ghulám Husain Khán.*

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199. **Hindi Proverb.**—

Ghar ká jogí jogná, báhar ká jogí siddh:
The ascetic at home is a friar; the ascetic abroad is a saint. (A prophet has no honour in his own country).—*A. P. H.*

200. Kashmir Proverbs.—

(1). *Hún[1] mázas wátal wáza :*
The sweeper is the cook for dog's flesh. (A dirty fellow for dirty deeds).

The two classes of sweepers in Kashmir are called *duwanwol* and *wátal*. The *wátal* is the lower class of the two.

(2). *Hún[1] hún[1] har karán shála sinzi tungi wizi kuní :*
Dogs fight among themselves, but unite at the jackals' cry; (uniting against a common foe).

(3). *Har kar, har kar, har wizih, sur kar :*
Fight, fight, but take care when you do fight.

(4). *Insánas gatshi ásun khue,*
Poshas gatshi ásun bue :
A man must have politeness,
A flower must have perfume.

(5). *Tumala síras yeli shikmas andar bata sharpí kat wipí ná ?*
When a *ser* of rice is digested in the stomach, does the matter remain? (Spoken of those people who cannot keep anything to themselves. They hear some scandal at the dinner, and directly the meal is over, rush off to the *bázár* and blaze it abroad). — *J. H. Knowles.*

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201. Panjabi Proverbs.—

(38). *Bhukkhá gadon bohal dá rakhwálá :*
The hungry ass has charge of the corn-bin.

(39). *Bhullá jogí dúnán láhá :*
The forgetful beggar gets double; (forgets where he begged before and goes to the same place again).

(40). *Bhajá bhajá já te karmán dá khatiá khá :*
Run and run and faith follows thee.

(41). *Bhág dekhke nahín lagdá :*
Good fortune comes by chance: (fortune favours fools).—*Ayá Singh.*

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202. Panjabi Proverbial Phrases :—

(1). *Gonghián ton mití láhuní :*
Taking the mud off the turnips; (eye-service).

(2). *Dekho, úh ádmí kinnek pání vich hai :*
See how much water that man has; (test him).

(3). *Mathurá tín lok se niárí :*
Mathurá is separate from the three worlds; (eccentricity).

(4). *Uh ádmí pal vich ghio khichrí ho jándá hai :*
That man becomes *ghí* and *khichrí* in a moment. (Too quick to make friends).

(5). *Aj tuhάde paun bárán han :*
It is your ace and twelve to-day. (You are having the best of it).

(6). *Hun tán tuhádá ghio bich rambá hai :*
Your hoe is into the *ghí* today. (You are in luck).

(7). *Kise din Piárá Singh ajihe hath lávegá, bhaí, sárí umar baithá yád karengá :*
Some day Piárá Singh will so come down on you, friend, that you will remember it all your life. (Treachery).

(8). *Uh sáín tán hathán te saron jamaundá hai :*
That saint grows mustard on the hands. (Grants prayers instantly).

(9). *Is kam vich Tek Chand dá nhaun ho giá :*
Tek Chand has been well washed in this business. (Ruined).

(10). *Hun kí billí nichh gaí ?*
Has the cat sneezed lately? (A bad omen: why don't you go on with your work?) — *Ayá Singh.*

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203. Hindi Proverb.—

Lekhá jyún ká tyún : ud kunbá dubá kyún ?

An avaricious Baniyá came to a stream with his family. Desirous of shirking the toll, he systematically undertook to gauge the depth of the stream; in some places it was ankle deep, in others of a greater or less depth; and so he struck an average that it was waist deep. Filled with this assurance he attempted to cross, but soon the whole family were out of their depth, and were swept away by the waves. The Baniyá fortunately was rescued from a watery grave, but the rest of his family perished. When he came to himself he gave way to the above couplet, which means—The average was all right. How came the foolish family to drown?— *W. J. D'Gruyther.*

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204. Hindi Proverbs.—

(1). *Janam ká andhá nám Sujhákά Singh :*
Blind from his birth and named Mr. Wide-awake. (See Vol. I, note 141).

(2). *Ná nau man tel : ná Rádhá náche.*
No nine maunds of oil, no Rádhá to dance. (In allusion to the legend of Krishna:— No money, no amusements.)

(3). *Chirágh ke tale andherá.*
Darkness under the lamp.

(4). *Phútí handíá kalai ká waraq.*
A broken pot covered with silver. (A whited sepulchre).

(5). *Kárgáh chhore tamáshá jáe,*
Náhaqq chot juláhá kháe:
Leaving his loom to see the fun,
The weaver hurts himself for nothing. (They who in quarrels interpose must often wipe a bloody nose. *Gay's Fables.*).— *W. J. D'Gruyther.*

[Variant of (4)—*Phutti hándí kalai dá poshá:* whitewashing a broken pot.—ED.].

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205. **Hindi Proverb—Parallels.**

"*Anhá Rájá, bedád Nagrí.*" See Vol. I, note 898. Here is a variant of this Hindí saying :—
Andher Nagrí, chaupat Rájá,
Take ser khír, take ser khájá.—S. Manuel.

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206. **Panjabi Proverbs.**—

Uttam khetí, madham biopár, nakhid chákrí:
Agriculture is best, trade next, and service worst of all.

(This appears to be an ancient proverb. It can hardly be held to apply to the present epoch, if the large number of applicants for Government service be considered).

(2). *Ghar dí adhí ; báhar dí sárí :*
Half (a loaf) at home is better than a whole (loaf) abroad. (This applies to the unwillingness of the natives, surrounded as they are by women, children, and caste restrictions, to leave their homes on service).

(3). *Hik pinne, te dújá ghore ghinne :*
One begs and another buys horses. (One man walks on foot, and another rides on chariots).

(4). *Burá jangal dá wásá, burá múrakh dá hásá.*
Evil is residence in the desert, evil is the laughter of fools.

(5). *Tún khángiá, to main samjhiá :*
Whenever you cough I shall understand. (Whatever you say I'll swear to).

(6). *Aqil nún ishárat ; te khote nún sotá :*
A hint for a wise man and a stick for a donkey.

(7). *Nále do do, nále chopaṛián.*
He not only wants two cakes, but he wants them buttered. (Asking for more, like the daughter of the horse-leech).

(8). *Thorá zor te káwar bahut, már kháne dí nishání.*
Great anger with little strength is a sure earnest of defeat.—*M. Macauliffe.*

207. **Agricultural Proverb—Oudh.**—

Jo Púrbá purwáyá páve, sukhí kadí n chaláve.
If the east wind blow in *Purbá*, you w row in boats in the dry river-beds.
Purbá falls in January: east winds th mean heavy rain.—*Kakku Mall: Faiza*

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208. **Children's riddle—Oudh.**—

Lál gáo khar kháe, pání piáe, mar jáe:
The red cow that eats, drinks water an dies. *Answer*, fire.—*Kakku Mall.*

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209. **Saying in praise of hemp-smoking.**— See Vol. I, note 156.

Jís ne na pí ganjá kí kalí, us larke se larkí cha
The man that hath not tasted the hemp blossoms had better been born a woma —*Kakku Mall.*

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210. **Panjabi Proverbs.**—

Siron ganji, kangíán dá jorá :
A bald head with two combs.

(2). *Ujjrá grán barolá panch.*
An empty granary makes a good tow council for a deserted village. (A fool a suitable leader for a gang of lunatic

(3). *Ut ná kúdá, borá kúdá.*
As the camel would not jum the lo had to.

(4). *Ghar ná bhují bhang longon ke dikár.*
Nothing for dinner, and he said he had a feast.

(5). *Kírí nun tuthá dariá:*
A saucerful of water is a river to an ant.— *M. Millett.*

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211. **Panjabi Proverb.**—

Chetr, Phágan, bahudá bháwen,
Jeth, Hár, bahudá sowen,
Sáwan, Bhádron, bahudá naháwen,
Assu, Kathe, thorá kháwen,
Poh, Mágh, rún handáwen
Us ko dukh kabhu na dháwe.

Who knocks about in spring
And sleeps and bathes in summer—
Who fasts a bit in autumn
And sleeps in quilts in winter,—
Will never want the doctor.—*Robert B*

EXTRACTS FROM NATIVE AUTHORS.

TARIKH-I-PANJAB.

212. **Guru Har Rai succeeds Har Gobind:** p. 26.—Har Gobind had three wives—Dámodrí: Nánkí, and Mardání, by whom he had five sons, thus, by Dámodrí, Gurdittá; by Nánkí, Tegh-bahádur; by Mardání, Aní Rám, Atal Rám, and Súrat Singh, from which last three are descended the celebrated family by Sodhís of Anandpúr. When Har Gobind died his son by is chief wife, *viz.*, Gurdittá, was his heir, but as he was a god-fearing recluse, he would have nothing to say to the successorship, but gave it to *his* eldest son Har Ráí.

[This is a totally different tale to that given by Trumpp in the *Adi Granth*, *p. lxxxiv*, and worth comparing.—Ed.]

213. **Har Rai and Dara Shikoh:** p. 26.—Har Ráí was a clever and amiable man, and greatly increased the glory of the Gurúship. He contracted a great friendship with Dárá Shikoh and when Aurangzeb defeated him and took him prisoner (1658 *A.D.*) he sent for Har Ráí, who refused to see him owing to his friendship for Dárá Shikoh, and pretending illness, left Amritsar. However, he sent his eldest son Rám Ráí to the Emperor, who gained great influence and accompanied him to Dehlí, and it was while he was there that Har Ráí died in *S.* 1716, *A. H.* 1071, or *A. D.* 1659.

[Trumpp says that Ram Ráí's expedition to Dehlí is not recognized by the Sikhs, nor is Har Ráí's friendship for Dárá Shikoh mentioned by them, but the above extract would seem to show that he is wrong in saying this. Trumpp says he died in 1660, but that the date varies 1661 to 1664.—Ed.].

214. **Har Kishn:** p. 27.—Rám Ráí, as the late Gurú's eldest son, held the right to succeed, but as he was illegitimate the Sikhs would not recognize him as Gurú, and advantage was taken of his absence at Dehlí to appoint Har Kishn, his younger brother, Gurú. On this Rám Ráí complained to the Emperor, who sent for Har Kishn and all his faction. However, before Har Kishn could interview the Emperor he contracted small-pox in Dehlí, of which he died in 15 days, at eight years of age, in *S.* 1721.

[Har Kishn died 1664 *A.D.* Trumpp says nothing about Rám Ráí's illegitimacy.—Ed.].

RAJGAN-I-KANGRA.

215. **Tawarikh Rajgán-i-Kangra.**—History of the Rájás of Kángrá, with an account of the families of the Qánúngos (Revenue Collectors) of Kotlá, to which the author belongs; by Díwán Sarb Díyál, Superintendent of the State of Lambágáon. Published at the Jalwah-i-núr Press, Kángrá, 1883, pp. 267, 8vo.

216. **Origin of the Katoch Rajas—Bhumi Chand:** p. 3.—The State of Tirgart Kángrá (Trigartta), of which the Katoch Rájpúts were rulers, was founded in the Dwápar Jug, or 11,000 years ago [! !]. The ultimate ancestor was Rájá Bhúmí Chand, who sprang from the gods, and whose account is to be found in the *Brahmánda Purána.*

217. **Susarman the Katoch—Notices of the Katoches:** p. 4.—Bhúmí Chand's descendant was Susarn Chand (Susarman), whose exploits are celebrated in the *Mahâbhârata.* Also the hill Rájás of the Panjáb are mentioned in the Greek writers of the time of Alexander, 300 B.C., and by Farishta in his preface regarding the expeditions of the Rájás of Kanauj, when he overcame 500 chiefs of the hills between Kashmír and Kumáún, including the Rájá of Nagarkot, which is the modern Kot Kángrá.

218. **Birth of Bhumi Chand:** p. 21.—Extract from the *Brahmánda Purána.* Once Párbatí Deví with the help of the gods slew thousands of the Daityas (Titans), but because Brahmá had blessed them never to die, some of them were saved. Afterwards in the Dwápar Jug the Deví with the aid of the same gods, *viz.*, Kálavega, &c., again slew the Daityas, but as some of them again escaped, she considered that without the intervention of mankind the Daityas would not be all exterminated, as they were under the blessing of Brahmá not to be all destroyed at the hands of the gods. So she determined to create a man. When she determined on this all the world of Daityas shook as a willow tree. By the glory of the Deví and for the slaughter of the Daityas in the spring, on the eighth day of the light fortnight of *Chaitra* (March), at midnight, on the battle-field, Bhúmi Chandra was found.

219. **Manner of his birth:** p. 22.—When Deví held her bow and arrows in her hand to slay the enemies of the gods, the perspiration stood on her glorious face, and a drop, as splendid as the moon, fell on to the ground, and from it sprang a beautiful figure of a man armed with a bow and arrows, who was called Bhúmí Chand (the earth-born).

220. **Another derivation for Bhumi Chand:** p. 23.—Kásyapa the Muni put the *janeu* on to the lad by the order of Deví, and for this reason Bhúmí Chandra's *gotra* (clan) was the Kásyapa, but his mother was held to be the earth and his father the moon.

221. **Bhumi Chand Marries:** p. 23.—After this Padmaketu, the celestial musician, gave his daughter Vasumati to Bhúmi Chandra.

222. **Origin of Trigartta and Jalandhara:** p. 23.—Bhúmi Chandra slew all his enemies by the sword, and in return for his services, Párbatí Deví gave him Trigartta Jálandhara as a kingdom. Trigartta means in Sanskrit the three forts, and is the country between the Satluj, Biyás, and Ráví. Jálandhara defines the portion of the hills over which Sivá threw Jálandhara to the Daityas, when he hurled him from the point of his trident, and its seat of Government was Kángrá.

223. **Derivation of Kangra**—See Vol. I, note 475.—Kángrá is thus derived: *kang* is head and *garh* is fallen, and it means the place where Jálandhara's head fell when it rolled off his body, and should be *Kangarh*, but by long corruption it has become Kángrá.

[This of course, as a derivation, is pure nonsense.—Ed.].

FOLKLORE FROM DIFFICULT SOURCES.

HUGEL'S KASHMIR AND PANJAB.

224. **Legend of Jayanand and Mahapadma : p. 143.**—One night there appeared to Rájá Jayanand Mahápadma, a serpent-god [but ? meant for Mahápadmananda, the Buddhist King of Magadha.—Ed.], and entreated his aid against a powerful magician of Dravira (*i.e.*, Madras), who had enchanted him, promising him, as a reward for his assistance, to lead him into a cavern filled with an incredible mass of gold, which should be wholly at his disposal. The King sent next morning for the magician, and desired him to point out the serpent-god. The magician accompanied the King to the lake where the god was lying, and having turned the waters into a cloud, the serpent-god appeared to them in the same form as before. The King then commanded the magician to fill the lake again, and the cloud at his bidding sank down and covered it 10 *kos* (miles) in depth : vivid lightning shot from it, and within half an hour the lake was a sheet of water as before. Jayanand then rewarded the magician and sent him back to Dravira. Mahápadma appeared again the next night, and reproached Jayanand for the anguish he had occasioned him, but in reward for his having sent away the magician finally, he showed him a copper-mine in place of a gold one. The King ordered it to be worked, and during his reign 100 *karors* (1000,000,000) were coined. He then sent word to every monarch in the world defying them to surpass him in riches.

225. **Legend—Hussainpur—Earthquake : p. 143.**—They say that in Daulat Jang's reign a violent earthquake in Kashmír removed the city of Hasanpúr from the right to the left bank of the river, and caused it to change places with Hussainpúr. (This is but a false statement of a true event, which turned the course of the winding Jhelam).

226 **Shawl merchants—Closing a bargain : p. 153.**—My dealings with the shawl-merchants harrassed me beyond endurance. Indeed, no patience can stand out against the torments of making ever so trifling a bargain with these people. Their mode of negociating business is altogether peculiar. The two parties seated on the ground give their right hand to each other under a large cloth without a word being uttered by either of them ; the offer and answer are signified by different ways of pressing the hand. Several days frequently elapse in such dealings without anything being concluded.

227. **Religious Suicide : p. 159.**—The Súrij Bágh is probably on the site of the once famous city of Parihasapura, built by the great conqueror Lalitáditya, who reigned from 714 to 750 *A. D.* The island at the junction of the Jhelam and Siund has been the scene of many a self-immolation, and the *Rájátaringini* relates that Mitravarmma, the faithful minister of the great King Lalitáditya, terminated his life here. The sacrifice is made a matter of much ceremony. The man, tired of his life, makes his prescribed ablutions before a vast multitude, repeats the prayers required of his sect, and then seats himself in the water praying all the while, and remaining there uncovered till he is drowned. The most holy stream for these suicides is the Ganges, where the aligators sometimes destroy the victim before water. In the *Shástras* suicide on account of grief or illness is only allowed at Prayága, or Allahabad, where the Ganges and Jamná unite with the invisible Saraswatí [but ?—Ed.].

CENTRAL PROVINCES GAZETTEER.

228. **Pats—Sacred places : *s. v.* Mandla**—To propitiate his forest gods, the Gond sets up *páts* in spots selected by himself or his ancestors, and there performs certain rites generally consisting of certain offerings on stated days. These *páts* are sometimes merely a bamboo with a piece of rag tied to the end, a heap of stones, or perhaps only a few pieces of rag tied to the branches of a tree. However, the spirit is supposed to have taken up his abode there, and in consequence, on the occasion of any event of importance happening in a Gond's family, the spirit has his share of the good things going, in the shape of a little spirit, and possibly a [illegible] sacrified to him.

[A precisely similar practice exists in the Himalayas, the *pát* being there called a *jhandá*. There is one such at *tángá chaukí* between Dagshai and Solan.—Ed.]

229. **Thakur Deo : *s. v.* Mandla.**—In Mandlá Thákur Deo is supposed to represent especially the household god, and to preside over the well-being of the [illegible] and farmyard. He has no special residence, but has the credit of being omnipotent, and is consequently not represented by any image. In Rámgarh, too, this deity is held in great reverence, but there he is supposed to occupy more than one shape.

230. **Enchanted Chain at Jata : *s. v.* Mandla.**—Jata, in the Sháhpúr *ta'lúqa*, is said to be very highly favoured as one of the residences of the deity. There are [illegible] links of a roughly forged chain which the superstition of the people has gifted with the power of voluntary motion. It is not known how long it has been at Jata. It occasionally hangs from a *ber* tree (*zizyphus jujuba*), sometimes it goes into a stone under it, and sometimes into the bed of the neighbouring stream. Each movement is the occasion of some petty sacrifice, of which the attendant Baigá (see Vol. I, note 415, &c.), priest reaps the benefit. None of the people will touch the chain in which they suppose the deity to be incorporated.

231. **Mountain Deities : *s. v.* Mandla.**—In the [illegible] of Sháhpúr there are several places where the [illegible] deities are said to reside. The wild, rugged nature of the country, with its hills rent into vast chasms by [illegible] action in former periods, and full of vast caverns and passages, apparently running deep into the bowels of the earth, is quite sufficient to persuade a superstitious creature like the Gond that it must be the very home of deities and evil sprits.

232. **Ghansyam Deo : *s. v.* Mandla.**—Throughout the greater part of Rámgarh, and also in parts of Mandla, Ghansyám Deo is held in great reverence, and about [illegible] yards from each village, where he is in favor, a small [illegible] is built for him, generally of the rudest material, with [illegible] little attempt at ornamentation. A bamboo, with a [illegible] or yellow rag tied to the end, is planted in one corner, an old, withered garland or two is hung up, and a few bits of rough stone, some smeared with vermillion, are strewn about the place, which is thus especially dedicated to Ghansyám Deo.

No. 15]. DECEMBER 1884. [Vol. II.

Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

EDITED BY

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BENGAL STAFF CORPS.

Subscription—Rs. 8 annually.

PUBLISHERS:

THE PIONEER PRESS, ALLAHABAD.

AGENTS:

LONDON ... ... MESSRS. TRÜBNER & Co.

PRINTED AT THE PIONEER PRESS, ALLAHABAD.

NOTICE.

Contributions to "Panjab Notes and Queries" should be addressed to Captain R. C. Temple, Cantonment Magistrate, Ambala, Panjab.

Applications and all other communications should be addressed to the Manager, "Pioneer" Press, Allahabad, N.-W. P.

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then given to him and the members of the procession, but each dish is set before the bridegroom with a teasing rhymed riddle which he has to answer, or the laugh is turned against him.—*F. A. Steel.*

[It should be remembered that it is usually children only that are married by full ceremonies in India.—ED.].

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240. **Death Customs—Bombay.**—If a man dies on an unlucky day a dough figure of a man is carried on the bier with him and burnt with his corpse. This is to prevent a second death occurring early in the family.—*K. Raghunáthjí.*

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241. **Death Customs—Churel—Bombay.**—See Vol. I, note 334, &c. When a woman dies in child-birth *rái* grains are scattered behind the corpse while it is being carried for cremation, and sometimes a pin or needle is run into her head to prevent her ghost (*churel*) from entering the house. Nails are also driven into the threshold of the house.—*K. Raghunáthjí.*

[Compare the customs as to *churels* in *Calcutta Review*, No. cliii, pp. 18 [illegible].—ED.].

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242. **Legitimacy—Chaukhandu.**—See note 668, Vol. I. No such custom is mentioned in the *Record of Rig[illegible]* drawn up at the revenue settlement, nor is [illegible] recognized in the prevailing Customary Law [illegible] the Kángrá District.—*S. Manuel.*

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243. **C[illegible]al.**—See Vol. I, note 925. The cust[illegible] Jaiswárás there mentioned does not [illegible] be practiced elsewhere in India. T[illegible] question were probably Púrabiá Cha[illegible] this custom does not prevail amon[illegible]. Burial, or the alternative of ca[illegible] corpse in water, or in a ravine, instead of [illegible]ation, of infants is of almost general adoptio[illegible] among Hindú communities, and some set apa[illegible] a burial-ground for the burial of infants, but [illegible]ot in the vicinity of their domiciles; nor [illegible] the burial of infants limited to those who [illegible] within 15 days after birth. Practice varies [illegible] this respect, and a very strict limit of ag[illegible] ot observed; but, roughly speaking, it may [illegible] served that in the Panjáb and N.-W. Provin[illegible] the corpses of children are not subjected t[illegible]nation if they die under the age of 5 year[illegible] among the Púrabiás if they die under the [illegible] 10 years. The burial of children dying under 2 years of age, and, under certain circumstances under 3 years, is in accordance with the *Sháastras;* but there is no authority for consigning the corpses of children to water, as is very commonly practiced, or for exposing them in ravines or other places unburied. On the contrary, these practices are opposed to the *Shástras'* doctrines, and are in all respects most objectionable. It is time that the heads of Hindú communities took the initiative in condemning such customs which, while polluting air and water—the essentials of life—are at the same time opposed to the tenets of their own religion.

The following quotations refer to the Hindú law on the subject:—

(1). From the *Vishnu Purána.*

Akritachúdasya trivarshakasya na dáho nodakadánam. For a child three years old, whose tonsure has not been performed, there is no burning and no giving of water (funeral rites).

(2). From the *Mitákshara, Adh.* 3, *sl.* 1.

Unadvivárshikam pretam ghritáktam nikhaned bhuvi Yamagáthám gáyamáno Yamasúktam anusmaran. One should bury in the ground a corpse not quite two years old, well anointed with *ghí*, singing the hymn of Yama, and repeating the prayer in honor of Yama.

(3). From the *Institutes of Manu.*

Ná trivarshasya kartavyá bándhavair udakakriyá játadantasya vá kuryán námni vápi krite sati. [*Udakagrahanasáhacharyád dáhasyápyupalakshanárthah.*] For one that is not three years old the right of giving water is not to be performed by relatives. [One may optionally do it (*or not*) if the teeth have grown, and if the name has been given.]

I have consulted learned Pandits, and can find no authority for consigning a child's corpse to water, or leaving it over ground. An unpleasant instance of the former custom occurred lately at Jhelam, where an infant's much-decomposed corpse getting freed from its sinker floated down the river in front of the bathing and drinking *gháts*, and was ultimately taken up to undergo a *post-mortem* examination owing to suspicion of crime. The very objectionable practice of throwing the corpses of Hindú children into rivers, streams, and ravines is universal. In Hindú communities resort is only had to burial when water is inconveniently distant, and in many instances exposure of the corpse to be the prey of the vulture and jackal takes the place of burial. The subject is one deserving the earnest attention of the intelligent Hindú elders, more especially as these repugnant practices are opposed to the *Shástras*, and will probably have to be stopped by sanitary intervention, if continued, as times become more refined and population extends. For instance, at a small river in the Jhelam District, official intervention in this matter has lately been rendered imperative. These customs are certainly of old date, but they are very barbarous innovations on the injunctions in the *Shástras*, which prescribe the cheap and expeditious mode of burial for the disposal of children's corpses, obviating the

necessity for the rites extending over several days, with more or less expense, that follow on the cremation of adults. Not contented with these advantages, custom has still further curtailed matters by throwing the corpses of children bodily into streams or into dry ravines without under-going the slight trouble of excavating the little graves that are required. These customs manifestly require to be abolished, being more honoured by breach than observance.—*J. Parsons.*

[The quotation from the *Vishnu Purána* requires testing. That *Purána* is in the *anushtubh* metre, which the quotation is not. The last paragraph from the *Institutes* is not text, but evidently a gloss.—ED.].

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244. **Betrothal and Marriage Customs—Kumaun.**—See Vol. II, note 133. The father of the girl asks first for the *janampatra* (horoscope) of the boy, and if the father of the boy approves of the proposed marriage he sends it. Both *janampatras* are then given to an astrologer to compare, and if the observations taken at the time of the birth in each *janampatra* agree the astrologer informs the parents of the fact. The parents then agree that the marriage shall take place on a date fixed by the astrologer. Ten or twelve days before the marriage each father with his child in their respective houses worships Ganesh, and from that date the necessary articles for the marriage are collected. The bridegroom with his relations starts to fetch the bride on the marriage day, or so many days previously, according to the distance, as will enable him to reach the bride's house on the day fixed for the marriage. On the morning of the marriage day, in his own house, or on the march, according to circumstances, the bridegroom performs the ceremony of *parbang*,—*i.e.*, the worship of Ganesh and his own forefathers. After this is over the *barát*, or procession, proceeds to the bride's house, where the bridegroom stands in the courtyard until his future father-in-law comes out and tells him that he agrees to give him his daughter to wife, and at the same time makes him a present of jewels, money, clothing, and the bride's *janampatra*. Both of them, attended by as many friends as there is space for, then proceed into the *goth* or cow-shed, which forms the ground-floor of all hill houses. This has been previously cleaned—perhaps washed and carpeted—for the occasion. The *goth* is divided by a *pardá* (curtain) into two divisions, one for the bridegroom's party and one for the bride's; the reason being that the bridegroom is not allowed to see his bride till the marriage ceremony is completed. After the bridegroom and party are seated in his division, the bride, her mother, with other female relatives and attendants, proceed to join her father and *parohit* (family priest) in the bride's division. Worship is then performed, and the mother ornaments the bride with jewels and clothes, *viz.*, *angrá* (body), *gagrá* or [illegible] (petticoat), and *chaddar* (sheet or veil), because [illegible] the date of first worship of Ganesh the girl [illegible] worn a *chaddar* only. The father and mother [illegible] the girl then take water in their hands, whi[illegible] the *parohit* reads some *mantars* (charms), [illegible] take oath that they give the bride to the bri[illegible]groom. The father of the bride next takes [illegible] daughter's right hand and advances with [illegible] to the *pardá*, which is lifted up a few inches: [illegible] this the bridegroom advancing takes hold of [illegible] thumb of the bride's right hand and accepts [illegible] and the dower is presented. The parties be[illegible] thus married the *pardá* is removed, and the bri[illegible]groom sees his wife for the first time, though [illegible] the bridegroom is an adult he usually takes the precaution of sending some one to report on the good looks of the bride before proceeding [illegible] marriage. The whole party then proceed to [illegible] field or open place, in which a circle has bee[illegible] prepared of eight boughs of pine or cherry wi[illegible] one bough in the centre, at the base of which [illegible] placed the sacrificial fire. The bride sits on the right facing the fire, the bridegroom on her left. The *parohit* worships the fire and re[illegible]s the marital vows, which are repeated by the bride and bridegroom separately, and by which each agrees to live with the other in harmony, making the fire [illegible] sun their witnesses. After this is over the bride, bridegroom, and friends return [illegible] the bride's father's house, and proceed upst[illegible] to the [illegible] or sitting-room, and to the *chok*[illegible] eating-room where there is a feast spread [illegible]m. On the completion of the feast, the [illegible]ther allow[illegible] the newly-married couple to [illegible]ving the[illegible] a *tíká*, or present in money. [illegible]s put in[illegible] a *dándí* or light palanquin, [illegible]he lies [illegible] full length parallel to the p[illegible] to a cove[illegible] ed *jhampán* (palanquin). T[illegible]m rides [illegible] goes in an ordinary *dándí* or c[illegible] no [illegible] brella being held over him. His fri[illegible] meanwhile assembled at his hou[illegible]ng on me[illegible] whole party or *barát* return, proce[illegible] On arrival the bridegroom's mother [illegible] out of her conveyance, and the bri[illegible] and his mother go into the *chajá*. [illegible]lás boiled [illegible] gives the bride some jewels in ret[illegible] evaporate[illegible] of money from her, and the [illegible] till it ta[illegible] an interval returns to his guest[illegible] longer th[illegible] in the court-yard, where a feast, [illegible] ing, &c., is held, and alms are di[illegible] bridegroom or his father. The [illegible]d: a *tolá* [illegible] wear any clothes he likes, but [illegible] on a *mukat* (crown) or *sahrá* (cha[illegible] music, firing of guns and blowin[illegible] which always takes place at a m[illegible] only intended to give pomp and [illegible]s in a pin[illegible] ceremony. Five days after the m[illegible] bride returns to her father's house, [illegible]n while [illegible] or *duragaman*, or the return for the

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RELIGION.

233. **Salagram.**—See Vol. I, note 915. Your correspondent does not appear himself ever to have seen the Sálagrám, but from his account of it, as described to him, it seems not impossible that it may be an ammonite, or the stone in which one of these fossils has been imbedded and which retains its impress. The only place in which I have ever found ammonites in India was near Dankar, when marching through the Spiti Valley in 18[illegible]. I imagine they are rare in Asia. It see[illegible]s not unlikely that the resemblance of the ammon[illegible]e to a coiled snake should cause it to be rega[illegible]led with veneration by the Hindú, and its rarity would give it additional value in his eyes.

It would th[illegible]s especially recommend itself to the venerati[illegible] of the Vaishnava sect, who, in Southern In[illegible], represent Vishnu as reclining on the folds of t[illegible] snake Ananta (the Endless One). A work on *In[illegible]ian Antiquities*, by T. Maurice, published at th[illegible] end of the last century, seems to throw addit[illegible]nal light on its form and use by the natives of H[illegible]ndustán. I will give his account in his own w[illegible]ds and old-fashioned mode of spelling the [illegible]ndian names. Mr. Maurice says "there is a [illegible]in stone of high mystical virtue which is ve[illegible]ed by the Brahmins and consacrated to V[illegible]u, called Sálagrám, in which the Hindoos in[illegible]ine they discover nine different shades, em[illegible]atical of his nine incarnations. It is found [illegible] river of Casi, a branch of the Ganges; is [illegible] heavy, oval, or circular in its form; and i[illegible]our is sometimes black and sometimes violet. [illegible]nly a small cavity appears on the [illegible]side; but [illegible]in, it is hollow, and almost con[illegible]e, being [illegible]shed in the interior coats, above [illegible]d below, [illegible] spiral lines which terminate in a point toward[illegible] centre. The superstitious Brahmins say that they are formed by a small worm, which, working its way in the stone, prepares in its bosom a habitation for Veeshnu. Some of them find in these spiral lines the figure of his chacra [discus]. These stones are very rare and costly [illegible]en they are quite black, and represent the [illegible]ious transformations of Veeshnu, especially [illegible]er that of Creeshna, a Sanscreet name signifying *black*, they are inestimable; but when they are tinged with violet, and represent his angry incarnations, as under the form of a man-lion or the Rama-avatars, they are of less value; indeed, if M. Sonnerat may be credited, in that case, no common follower of the god dares to keep them in his house: the Saniassis alone, whose rigid penances have more sublimed their piety, are bold enough to carry them, and pay them their daily homage.

The Sálagrám is piously preserved in the temples of the Veeshnuvites, and is to them what the Lingam is to the Seevites. The ceremonies performed to these stones are nearly similar; they are equally borne about as something superlatively precious in the purest white linen; they are washed every morning, anointed with oils, perfumed, and solemnly placed on the altar during divine worship, and happy are those favoured devotees who can quaff the sanctified water in which either has been bathed."—*Cosmopolitan.*

234. **The Thurible of the Hindus.**—The lights in the Hindú thurible are always of odd numbers; 3, 5, and 7 being those usually chosen. The shape of the thurible should be that of a flat triangle with its apex at the handle, and beyond this 3, 5, or 7 hollow triangles to hold the wicks of the lights, or fire for the incense. The handle is semi-circular, and not unlike that of our own tea-cups. The thurible should be waved in a circle with undulatory motions from left to right; it is then lowered and waved transversely three times without undulations. The whole operation is repeated 3, 5, or 7 times over the following five parts of the images: feet, knees, belly, chest, and head. The incense itself is made up of ingredients, whose number depends upon the deity for whom it is intended; thus, that for Thákur or Deví is *ashtgandh*, or eight-odoured.—*W. B.*

235. **Rali Worship.**—See Vol. II, note 1. While the girls are picking the *bansúti* flowers (? *quercus incana*) for the ceremonies, they sing the following song:—

Sab sab sohelíyán, bebo, jurí-murí áyán, jurí-murí áyán;

Ralíye, sokelar bhenar duron!
Horná tán chúngiyán, bebo, charíyán charolaryán:
Ralíyen tán chúngí lamí god!
Horná tán gúndíyán, bebo, laríyán, do laryán:
Ralíyen gúndyá chosar hár!
Gúndí tán gúndí, bebo, kalíyá daharyá kílíyá daharyá:
Lenewálá Shankar dúr!
Hár tán sukyá, bebo, palange den poyen:
Ralíye sukí Shankar den hoyen!

All we maids are come together, dear, are come together:
O Ralí, friends and sisters from afar!
Others collected flowers in their baskets, dear:
Ralí collected them in her skirt!
Others made chaplets, and double chaplets, dear:
Ralí made a four-fold garland!
The chaplets have been made and hanged upon the nails, dear:
But Shankar, who should take them, is afar!
The garlands are dying at the foot of our cots, dear:
As Ralí died (in sorrow) for Shankar.—*Sardárú Balhárí.*

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236. **A Story of Lal Beg and Walmik.**—Lál Beg's father was a Mughal, and had no children. He heard that Wálmík, who could help him, was living in a jungle not far from him, so he prayed to him, and had, in due time, a son, whom he named Lál Beg.

About this time the Pándavas were making a great sacrifice (*jag*), which they could not complete, and a saint (*mahátmá*) had told them that the sacrifice would be useless until Wálmík came to complete it. So one of them mounted a chariot of air (*hawá ká rath*), and found Wálmík in the jungles, covered with leprosy (a muddle here apparent[illegible] between the legends of Válmíki and Vyása), bu[illegible] him into his chariot nevertheless and brough[illegible] the sacrifice. Draupatí had prepared all the food necessary for the sacrifice (*khatras bhojan,—i. e.*, 6 dishes divided into 6 portions, or really 36 dishes), and had distributed it to all present. Everybody but Wálmík had a taste of each of the 36 dishes in turn. Wálmík, however, collected all his share together and then gobbled it down in 2½ mouthfuls.

Now, properly a sound of a shell from heaven (*sankh kí akáshbání* or *sankh dhuní*) ought to have been heard for every grain of food eaten before the sacrifice was properly completed, but now only 2½ sounds were heard on Wálmík's eating up his share! The reason for this was, that Draupatí was angry because Wálmík would not eat. However, as a sound had been heard, the sacrifice was considered complete.

After this Wálmík gave power to Lál [illegible] over all Hindustán, and ordered all the sweep[illegible] and scavengers to worship him for the fulfilm[illegible] of prayers.—*R. C. Temple.*

SOCIAL CUSTOMS.

237. **Marriage Customs—Gujji or Sto[illegible] Mehndi.**—See Vol. II, notes 131, 132. *Gujji* i[illegible] ceremony which consists in staining the hands [illegible] feet with *mehndí* or henna. It is quite a sec[illegible] and no one is supposed to know when it is pe[illegible] formed.—*F. A. Steel.*

238. **Marriage Customs—Ujji or Mehn[illegible] lagana.**—This is the public staining with hen[illegible] and takes place the night before the wedd[illegible] The *náin* (barber's wife) of the bridegroom[illegible] family is sent to the bride, and on arrival sta[illegible] her hand and feet with henna.—*F. A. Steel.*

239. **Marriage Customs—Ba[illegible]t or Jan[illegible].**—The *barát* is properly the marria[illegible] procession but it is used collectively for the numerous cere[illegible]monies of the nuptial day.

The guests are first fed with *khichri* (rice a[illegible] milk), or with rice and pulse (*dál*), th[illegible] a kind of toffee made of molasses (*gur*) and [illegible] and finally with boiled rice. The b[illegible]le's matern[illegible] uncle then ties on a *kangná* (brace[illegible]) on to [illegible] right wrist, similar to that already [illegible] her an[illegible] In the afternoon the ceremony of *h*[illegible], or [illegible] ing the bride's name, is performed. (See Vol. [illegible] note 961.)

When the procession has arrive[illegible] the fem[illegible] friends (generally unmarried) of t[illegible] bride asse[illegible] ble at the threshold of the house, [illegible] the bri[illegible] is sitting veiled; one of them [illegible] a lump [illegible] molasses (*gur*) in her hand. The [illegible] groom a[illegible] his young friends collect outside, [illegible] tries [illegible] steal the *gur* from the girls. A[illegible] several [illegible] attempt he is permitted to succe[illegible] and imme[illegible] ately flings it on top of the ho[illegible] where it [illegible] allowed to remain. This is calle[illegible]

The bridegroom is then admitte[illegible] the ho[illegible] and put to a series of tests. A s[illegible] low st[illegible] made of *múnj* (*saccharum sara*) gra[illegible] is prep[illegible] for him, with a light railing of th[illegible] materi[illegible] To this are attached short stri[illegible] with balls [illegible] dough and water at the ends. He has to [illegible] these in and out in various fixed ways, and [illegible] failure is the signal for a volley of chaff. Th[illegible] rude dough figures of his intended parents-in-l[illegible] are made and put to sleep on the stool, and he [illegible] invited to offer them various indignities, and fi[illegible] ally to throw them out of the house. Food [illegible]

of the bride to the bridegroom's house, takes place in the 1st, 3rd or 5th year after the marriage. The bridegroom fetches, or sends a party to fetch, his bride to his house. There is no particular ceremony observed, and no feast is necessary on her arrival.—*H. Rivett-Carnac.*

245. **Honorific Names—Plants—Animals—Bombay.**—*Gáipat*, the lord of cows, is applied to cactus hedges. *Jogí*, ascetic, is applied to snakes. *Pandit*, doctor, is applied to parrots.—*K. Raghunáthji.*

246. **Mar... om—Mounting the Mare.**—... groom always rides a mare i... procession. (See Vol. I, note 766, ... he alights at the bride's house, one of ... nger unmarried members of the family imm... ely mounts it in hopes of soon being married ... self.—*Kakku Mall : Faizábád.*

247. **Gujar... of Hazara—Customs—Marriages.**—... The daughter is never conducted by he... r to the house of the betrothed, but by ... cle; and when she arrives at the door, it ... omary to demand her dowry before the do... on the ground. When a man is married ... rs insist on receiving presents before allo... m to quit the paternal roof.

Among th... s and Haklás strong caste prejudices su... howing that the profession of Islám has ... unnoted inherited Hindú habits. The ... ll neither drink from the same dis... nor do they even eat at the same ... *lloy.*

... ORE.

... **Kites.**—See Vol. I, note ... usually ascribed to their ... open to have the *excreta* ... te that the kite in po... me relation to the ... to the lion.—*S. Manuel.*

... ing **Rain—Rain Gods.**—See ... In the Kulú Sub-division of the ... there are numerous godlings ... loc... Rájá, whose ancestors have ... n all with small *mu'áfi* (rent-free) ... rain is wanted the Rájá desires ... cure it: if it happen to fall within ... owed, so much the better for them; ... are each fined a small sum, and ... go into the Rájá's treasury. The ... in the ability of these gods and ... 's superiority over them all has survived the changes of time and circumstances. —*S. Manuel.*

[Compare the Chinese customs with this very interesting note as quoted in Lyall's *Asiatic Studies*, p. 136, and the entire article on "State and Religion in China."—Ed.].

250. **The Unfortunate Face.**—See Vol. I, note 874. Muhammadans also would appear to be believers in the unfortunate face, and to avoid the mischances arising therefrom, are observed to habitually commence the day with a similar precaution as that mentioned in regard to Hindús, —*i. e.*, passing the hands over the face, gazing at the palms, and substituting a verse or two from the *Qurán* for the Hindú names of the Deity.—*S. Manuel.*

251. **Human Sacrifices—Treasure Guardians.**—See Vol. I, note 1011. I have heard from various sources of a horrible custom, now happily abandoned, which is said at one time to have prevailed extensively in the Panjáb. In the unsettled state of the country, under native rule, treasure and valuables were very commonly buried for safety by their owners, and where the treasure was at all considerable, misers were in the habit of burying a child alive with it. Their belief was that after his death the child would become a *bhút* (demon), and protect their property against all comers. The custom prevailed chiefly amongst old miserly Hindús, of whom then, as now, there were many. The method observed was as follows :—

The miser first of all selected a suitable spot, either in his own house or elsewhere. He then on an auspicious day dug a pit of sufficient size for his purpose, and to this was fitted a tight-shutting wooden lid. A child was then decoyed and kidnapped, and they sometimes went considerable distances in search of a suitable one. It was necessary he should be a male, about 6 or 7 years of age, healthy and handsome. He was kept till the night for burying the treasure came, which was determined by a consultation of the stars. During this interval he was well fed and kindly treated. When the fatal day came, the child was purified, dressed in white, and was made to acknowledge the miser as his master. The valuables to be buried were then put into the pit, and the child was lowered in. A lighted lamp (*chirágh*), a *lotá* of milk, and a basket of sweetmeats were placed beside him; the lid was then fitted on, and earth placed over the whole. The child was left to his fate, and the treasure to his safe keeping. I am told that sometimes children were rescued by passers-by.

Traces of the custom seem to linger still, for I have heard of instances of treasure trove, in which the finders could not be induced to touch

the valuables. They alleged as a reason that the *bhút* in charge would do them some mischief.

Whether the custom really ever existed I cannot say. *Satí, thagí,* infanticide, things quite as horrible, certainly did exist, and when we consider the gross superstitions and ignorance of the people even now, it seems by no means impossible that in those dark times misers did resort to such a custom. In the then state of the country the disappearance of a child would have had very little importance attached to it.—*H. Martyn Clark.*

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252. **Tree Marriages.**—A Hindú cannot be married for the third time. If he wishes to take a third wife he is married to the *kíkar, (acacia arabica),* or to the *akh* plant *(asclepias gigantea)* first, so that the wife he marries subsequently is his fourth wife, and the evil of marrying a third time is thus avoided.—*W. G. F. Haslett.*

Mr. Ibbetson, *Ethnography of the Panjáb,* para. 233, has a suggestive note on Tree Marriages.—ED.].

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253. **Nazar—Washing.**—The poorer classes will not wash a child's face for six years after birth to avoid *nazar.*—*R. C. Temple.*

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254. **New Moon—Musalmans.**—On seeing the new moon Musalmáns put their turbans round their necks and tear from them seven shreds which they throw to the right. They will also toss a coin in the air.—*W. B.*

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255. **New Moon—Hindus—Moon Presents.**—Hindús at the first sight of the moon hold one end of their turbans in their hands and take from it seven threads, which they present to the moon, and then throwing the end round the neck, they pray to the moon thus:—

"*Chandaná, bhágí bhayá thand wartáín, te roṭí kapre bahot devín.*

O moon, make us prosperous and happy, and grant us bread and clothing in plenty."

After performing this ceremony, they exchange *Rám Rám* (compliments of the season) with each other. The younger people, both males and females, bow to their elders, and the latter, when newly married, receive "Moon Presents" from their respective parents-in-law, or in the absence of these, from the near relatives.—*Chaina Mall.*

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256. **New Moon in Bhadon.**—When Hindús happen to see the new moon in *Bhádon* (August), a day commonly called *Pathar-chauth* or Day of Stones, they consider it so unlucky that they are afraid of meeting with a mishap, or having some false accusation shortly made against them. To avoid these evils, they are commonly advised [illegible] throw stones or brickbats into the neighbour[illegible] houses, under the firm belief that when they d[illegible] and are abused in return, they will escape, [illegible] their neighbours, who abused them, suffer in [illegible] place. This practice still continues, though re[illegible]ed to by covert means, for fear of being puni[illegible] under the English law.—*Chaina Mall.*

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257. **Small-pox.**—Extract from the *In*[illegible] *Witness* for August 30th, 1884, page 414:—"In [illegible] bulky blue-book called the *Revenue Admin*[illegible]*tion Report of the N.-W. P.*, under the hea[illegible] 'Health' we find menti[illegible] ous form [illegible] superstition.

The prevalence of the [illegible] all-pox [illegible] Cawnpore was increased [illegible] condu[illegible] some of the inhabitants, w[illegible] said to [illegible] in the habit of placing on [illegible] sides, for [illegible] purposes of worship, collecti[illegible] of the cr[illegible] resulting from it. At the ins[illegible]e of Gove[illegible] ment the matter was invest[illegible]ed, with [illegible] view of ascertaining what was [illegible]ally the pr[illegible] tice. It was then found that i[illegible] earlier sta[illegible] of the disease the *diúlí* ceremo[illegible] one throu[illegible] at cross-roads, and that at a [illegible] period [illegible] crusts from small-pox patients [illegible] ith curd[illegible] milk and cocoanut-milk ar[illegible]d to [illegible] temple or *chabútrá* (platform) [illegible] Devi, [illegible] are there offered to the godde[illegible] *Mallett.*

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258. **Folk Medicine.**—A[illegible] —Some ti[illegible] ago in my court a [illegible] charged [illegible] causing abortion on h[illegible] ated she h[illegible] taken the following [illegible] one after [illegible] other, according to [illegible] om a na[illegible] *hakím*, and that the la[illegible] at about [illegible] abortion. She was rele[illegible] cal evide[illegible] that the concoctions co[illegible] afford [illegible] her.

(*a*).—Ordinary presc[illegible] truation:—

[illegible]

Gur puráná, or c[illegible] a pint of water till half [illegible] dose taken hot morning and ev[illegible] effect: acts quickly, and never [illegible] 2 or 3 days.

II.

Gájar ká bíj, or carrot seed [illegible] gr[illegible] a pint of water, treated as above.

III.

Ajwain, or aniseed ground: 2 *tolá* [illegible] water, treated as above.

Nothing cooling should be take[illegible] above are in operation.

(*b*).—Strong prescription to cause abortion.

IV.

1 *tolá Ajwein*, or aniseed.
1 „ *Gájar ká bíj*, or carrot seeds.
1 „ *Sou ká bíj*, or fennel seeds.
3 „ *Gur puráná*, or old molasses.
1 pint of water.

Grind the seeds and boil them together till half the water evaporates, and strain in a cloth. Then put the *gúr* (molasses) into the mixture, and boil till the water bubbles. Drink off the whole draught as hot as may be : acts in 2 or 3 hours up to 5 months' pregnancy.—*R. C. T.*

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259. Folk **Medicine [illegible] Cholera.**—The following is said [illegible] cure cholera, indigestion, and the like :—

Salts of all k[illegible]ds, each	... 1 *chiták* (2 oz.)
Pepper	... 1 „ (2 „)
Madár or *ák* [illegible] flowers (*asclepias gigantea*)	... 2 „ (4 „)
Anárdáná (p[illegible]egranate seeds)	3 „ (3 „)
Hing (assafo[illegible]da)	... 1 *tolá*.

Pound well [illegible]nd make into pills to be taken 3 in an hour, at [illegible]alf hour intervals. Nothing cold should be take[illegible] at the time, but tea or luke-warm water may be given. If thirst be severe a bit of sugar-cane [illegible] or ice should be kept in the mouth. Thr[illegible] pills are sufficient to effect a cure.—*W. H. Lyons.*

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260. **An [illegible]manac of Luck.—**

Sunday.—E[illegible] *pán* (betel), and go which way you will, and you [illegible]ill get what you wish.

Monday.—L[illegible]k at your face in a looking-glass, and you will [illegible]sper in your undertakings.

Tuesday.—E[illegible] a clove : set out on your business, and goo[illegible]ortune will attend you.

Wednesday.—[illegible]at saccharine matter : set off, and your fate wil[illegible] good.

Thursday.—[illegible]nk curds [a *chiták* (2 ounces) will suffice] and [illegible]ceed on your journey without fear : you wi[illegible]ach your goal in safety.

Friday.—E[illegible]resh bread : start in sure confidence of a [illegible]ppy termination to your project.

Saturday.—Eat white salt : march away cheerily : victory is ensured to you.—*M. Millett.*

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261. **Cures for Fever.**—See Vol. I, note 352. To cure a tertian fever. Go out at night and pretend to bury your headmen. If only one in your village, bury those of the adjacent ones. Very small graves will suffice, pat them smooth, and make them look neat, choosing a place about half a mile from your house. Take care no one sees you going and coming.—*M. Millett.*

262. **Magic qualities of Tiger's flesh and Hare's blood—Small-pox—Fits.**—The Khatrís of the Panjáb always long to possess a little tiger's flesh which they keep dried, and when a child is attacked by small-pox, they burn a little near the sufferer as incense to please the goddess of small-pox. Also when small-pox rages in a town, the house of the Hindú who has tiger's flesh is much frequented, and small pieces are begged for very hard. Hare's blood in a lump of cotton is also used in many ailments by the people of the Panjáb. The cotton is soaked in water, and the blood extracted administered to the sick. It is said to be of great effect in fits of various sorts.—*Maya Das.*

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263. **Procuring Children.**—See Vol. I, notes 772, etc. Sometimes a barren woman will go so far as to go to the grave of a child that has been lately buried before decomposition has set in, and, taking out the body, sit upon it, and bathe herself in that position.—*Maya Das.*

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264. **Teething—Oudh.**—If a child have difficulty in its teething, hens are fed under the impression that the child will be thus eased. *Kakku Mall : Faizábád.*

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265. **Snakes—Treasure-guardians.**—Snakes watch hidden treasure. They keep a gem in their mouths, and if an intruder comes they put the gem on the treasure, and when he touches it they bite him. Such a snake, as a rule, is the ghost of the original owner.—*W. Crooke.*

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266. **Amulets—Gaulochan.**—An extract from the horn and urine of a cow is valuable as a child's amulet.—*W. Crooke.*

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267. **Snakes.**—The cobra when 10,000 years old becomes only a span long and flies off to the Himálayas.—*W. Crooke.*

[See *Indian Antiquary*, Vol. XI, pp. 231-232, and *Wide-awake Stories*, p. 331.—Ed.].

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268. **Horses' Wings.**—Horses originally had wings, and the scars or chesnuts on his legs are where the wings were fixed.—*W. Crooke.*

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269. **The Koil.**—If this bird appear in Asárh (July) it forbodes heavy rain.—*W. Crooke.*

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270. **Drums.**—If you cover a drum with wolf-skin and put it near others covered with goat-skin its sound will make them crack with fear.—*W. Crooke.*

271. **Gujars of Hazara—Superstitions about Journeys.**—Gújars, like all Muhammadans, are superstitious about travelling. There are certain days in the month, *viz.*, the 3rd, 8th, 13th, 18th, 23rd, 28th, on which it is considered particularly unlucky to start on a journey. There is a curious myth at the bottom of this superstition which has been thus related to me, but it may have other versions:—"In days when saints were held in greater veneration than in these degenerate times, there lived a certain Hazrat Diyá Kalbí famous alike for his piety and his wisdom. Though blessed with but a scanty share of this world's goods, it was not poverty that troubled him, but being childless, for his wife had borne him no heir. Many were the prayers he offered for a child, but only to be disappointed. At last, however, his prayers were answered. He was told to strike the branch of a certain tree in a forest hard by, carefully picking up as many leaves as might fall to the ground, which he was to take home and give his wife to eat. This he accordingly did. Forty leaves were gathered by him and eaten by his wife, with the result that in due time she bore him 40 sons. The good man's troubles now assumed another aspect, for he became tormented by anxieties as to how to provide food for so many mouths. In despair he at last resolved to take the babes back to the wood, and there commit them to the protection of the Almighty. Thereupon leaving two of them with his wife, he laid the rest in a basket which he put under his arm and then wended his way again to the tree, the leaves of which had been the source of their miraculous birth. Under its shade he deposited the basket with a prayer to the Almighty to vouchsafe his protection to its helpless inmates. Here, so the legend runs, they were found by the Angel Gabriel (Jabríl), who raised a mighty palace, surrounded by lofty walls, over the spot where the basket lay. In this mansion they were nurtured and brought up, passing their days in seclusion, and unseen by any human eye. The day then came when they were visited by the Prophet himself. A miracle rendered the visit memorable. Muhammad was informed that raiment must be provided before the sons of Hazrat Diyá Kalbí could presume to present themselves before him. The Prophet accordingly took off his *pagrí*, which he tore into a sufficient number of pieces to provide each one of them with a suit of raiment, and yet the *pagrí* lost nothing of its length. Lives made up of so remarkable a series of supernatural incidents found a fitting close in the disembodied shape. In this state they are still supposed to be wandering about; each day in some different quarter of the globe. No Gújar voluntarily undertakes a journey until he has ascertained that these spirits—the Rijálu'l-Ghaib as they are called—are neither in front or on his right [illegible] (For calculations of the days on which [illegible] Rijálu'l-Ghaib occupy certain quarters of the [illegible] see a curious book entitled *Customs of the Muhammadans in India*)—*E. Molloy.*

[See also Herklots, *Qanoon-e-Islam*, pp. 266 *ff.*—Ed.]

272. **Gujars of Hazara—Nazar.**—A [illegible] prevention of the ill effects of *nazar* is an [illegible] of the wood of a tree known to Gújars as *bat*[illegible] the leaves of which are eagerly cropped by ca[illegible] and its fruit—a small black berry—is much rel[illegible] ed by natives. I have been unable to find [illegible] English name for the *batkar*, but I believe it [illegible] *Celtis Australis.*—(? *Caucasica.*—Ed.). Amulets [illegible] *batkar* are not only worn by men, but also [illegible] round the necks of cattle.—*E. Molloy.*

273. **Gujars of Hazara.**—[illegible]ttle-disease [illegible] The inflicted animals are groupe[illegible] ogether w[illegible] a *mullah*, or some person of saintl[illegible] escent, [illegible] three circuits round them. Afte[illegible] ards each a[illegible] mal is passed under a long piece [illegible] cloth in whi[illegible] a *Qurán* has been wrapped. Th[illegible] ones of d[illegible] animals are occasionally buried in [illegible] nother st[illegible] where it is hoped to transfer t[illegible] disease.—[illegible] *Molloy.*

CASTES AND TRIB[illegible]S.

274. **Ods.**—See Vol. I, note 613 —If the [illegible] guage of the Ods is *Bágrí*, as statec in the [illegible] note, the Ods of the Panjáb, who ar[illegible] most nu[illegible] ous in the Multan and Deraját divisic[illegible]s, the La[illegible] District and the Baháwalpur and F[illegible]dkot St[illegible] would seem to be of Bíkáner o[illegible]in, and [illegible] Odkí language (Ibbetson's *Outlines o*[illegible] *Panjáb Eth*[illegible] *graphy*, §§ 324, 573) would disappea[illegible] m the [illegible] Panjáb dialects. Their settlement [illegible] he South[illegible] Panjáb was probably connected [illegible] the sy[illegible] of inundation canals which pr[illegible]ls there, [illegible] they are accustomed to take con[illegible]ts for [illegible] work. Compare the Odiá or Od o[illegible] mbay, [illegible] are described as diggers (*Report on* [illegible] *sus of Be*[illegible] *India for* 1881, § 662), and the Od[illegible] Barod[illegible] vol. iii, p. 67), as well as the Odde[illegible] Madras [illegible] §§ 540, 653), the Orh of the N.-W. [illegible] ho are [illegible] to be traders (*ib.* § 641), and are p[illegible] bly Ar[illegible] and the Orhá of Bengal, who a[illegible] scribed [illegible] agriculturists (*ib.* § 640).—*D. G. B.*

275. **Ghattas.**—See Vol. I, note 543. Wh[illegible] is the derivation of Ghátta, said to mean brok[illegible] The ceremony of out-casting in Maráthi is cal[illegible] *ghatsphot*, from the typical breaking ([illegible] of a pitcher (घट *ghat*).—*G. C. Whitwo*[illegible]

276. **Kunbi—Legendary origin**— Bomba[illegible] The traditional derivation of the name [illegible]

of the Maráthá cultivators is *Kon-bíj*—Whose seed? It is supposed to point to an illegitimate origin!—*K. Raghunáthjí.*

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277. **Mahars—Bombay.**—The Mahárs derive their name from *mahá*, great, and *háris*, eaters, that is, eaters of cattle. A section of them are called Várkárís, who are Vaishnavas, and have a proselytizing religion.—*K. Raghunáthjí.*

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278. **Jats—Geats.**—In the *Popular Romances of the Middle Ages* by G. W. Cox and E. H. Jones, there is given the Saga of Beówulf, a chief of the Geáts. The Geáts are of spoken as a people living away to the westward across the sea. Are the Geáts an historical or a purely mythical tribe? Is the name etymologically akin to Ját?—*R. E. Y.*

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279. **Kanphatta Jogis.**—These people go about in yellow robes and conical caps, and probably represent what is left of Buddhism in Northern India. They are grossly ignorant, but follow certain *gurús* or hierarchs in a vague kind of way. Here is a list of some of these, and among the names are to be found some that correspond to those of the Jain Tirthankaras.

(1). Ongkár Adhináth (Lord of Lords): described as corresponding to Mahádeva.

(2). Shelnáth (Lord of the Arrow-shaft): variously said to be Krishna and Ráma Chandra. But see *J. A. S. B.* for December 1879, p. 7.

(3). Santokhnáth (Lord of Gratification): said to be Krishna.

(4). Achal Achambunáth (Lord of Wondrous Immoveability): variously stated to be Hanumán and Lakshmana.

(5). Gajbali Gajkanthnáth (Lord of Elephant's Strength and Lord of Elephant-neck): said to be Ganesa. In Sanskrit books the name is Gajakarna, elephant-eared.

(6). Prajnáth or Udaináth (Lord of the People): said to be Párvatí (!).

(7). Máyárúpí Machhandarnáth (the Wondrous Form): *gurú* or teacher of the Great Gorakhnáth.

(8). Gathepinde Richayakari (or Naranthar): Srí Shambujaiti Gurú Gorakhnáth.

(9). Gyánsarúpe (or Purakh) Siddh Chauranjwenáth, or Púran Bhagat.

Their sects are as follows:—

(1). Mathesrí, founded by Lachhman, a *chelá* or disciple of Gorakhnáth.

(2). Satnáth follows Brahmá (but?).

(3). Satnáth follows Ráma Chandra.

(4). Bhartarináth follows Bhartrihari, the poet and saint.

(5). Papankh.

(6). Kámdhaj of Dhrudhuwára near Jaipúr (see Cunningham's *Archæological Reports*, vol. II, 125).

(7). Hethjhaulí of Gorakhpúr.

(8). Dhajpanth, said to be in Lanká (Ceylon!).

(9). Chandbharag in Kachh, about the site of Dwárká.

(10). Dás Gopál in Jodhpur.

(11). Mastnáth at Dhaulí Momrhí near Dehlí.

(12). Aryápanth at Bor Bosan near Kábá Pír, Thánesar.—*W. B.*

[For Bhartrihari, see Tawney's *Two Centuries of Bhartrihari*: his two poems were the *Nitisatakam* and the *Vairâgyasatakam*. —Ed.]

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280. **The Gujars of the Hazara District.**—*Descent.*—According to a local tradition the Gújars claim descent from a certain Nand Mihr, who by a fortunate coincidence was raised from the ruck of nobodies for having slaked the thirst of Alexander the Great with a draught of buffaloe's milk.

Clans.—The following comprise the different clans that have been given to me:—

1, Chauhán; 2, Katháná; 3, Kasáná; 4, Kálás; 5, Haklá; 6, Katháriá; 7, Sanjú; 8, Milú; 9, Chautrí; 10, Chechí; 11, Thikriá; 12, Dao; 13, Pamrá; 14, Karí; 15, Paswál; 16, Jhindar; 17, Badánás; 18, Baniá; 19, Kolí; 20, Gorsí; 21, Gilá; 22, Lodí; 23, Bajár; 24, Awáná; 25, Chahrá; 26, Melmú; 27, Kandal; 28, Pawr; 29, Jagal; 30, Dédar; 31, Bhumlá; 32, Malú; 33, Tanch; 34, Bijrán; 35, Barj; 36, Bhánsiá.

Several of the tribes above enumerated set up a claim to Rájpút descent; but this, in most cases at any rate, will not bear sifting. To three clans, however, it appears to be generally accorded by other tribes, and in their case, therefore, it seems worth notice. These clans are—1, Katháriá; 2, Haklá; 3, Sanjú.

According to a common tradition in Hazára the Kathárías formerly ruled over a large portion of the Púnch Valley, but events gradually forced them to cede possession to the Dográs. Their chiefs, however, still retain vestiges of their ancient power in large *jágírs*, which have been granted them by the Dográ Darbár. Saiwáj Khán is one of the leading Sirdárs, who at the present time holds an influential position as a *Jágírdár* in Púnch. The claim of the Kathárías to Rájpút descent is borne out by their scruples as regards intermarriage with other castes. They take wives only from castes of Rájpút descent; whilst in the matter of giving their daughters in marriage they carry their scruples a point further, and only do this to those of their own caste.

The Haklás are probably very recent converts to Muhammadanism, for their social customs show many traces of their former faith. They are said to be in the habit of eating, stripped like Hindús to the waist, with nothing but a cloth tied round their loins. Some make a *chauká* (a Hindú cooking-place), or something very like it, in which they fence themselves off from intrusion during meal time. All vessels used for purposes of cooking or of purification before prayer are strictly kept for their own special use, and are not permitted to be touched by any outsider. Another peculiar custom of the Haklás is said to be that they pray with the palm of the hand *downwards* instead of upwards, as is the usual custom of Muhammadans.—*E. Molloy.*

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281. **The Dhunds of the Hazara District.**—There are various accounts of the descent of this tribe. And however much authorities may differ on the subject, they apparently all agree in rejecting the claim made by the Dhúnds themselves to derive from 'Abbás, the paternal uncle of the Prophet. The tradition which traces their origin to a Central Asian prince, is fully related in Griffin's *Panjáb Chiefs.* But in the Hazárá District itself the account most generally received is that the ancestors of this tribe were the Rájpút chiefs Ratniál and Chandiál who again claim descent from a certain Gahí, ruler of lands about Dehlí, of which he was dispossessed by Mahmúd of Ghazní, and thereupon emigrated to the lower hills of Hazárá. This account is borne out in so far as the two main divisions of the Dhúnd tribe at the present time are Chandiál and Ratniál.

The Dhúnds are singularly punctilious in their habits as regards eating, and conversion to Islámism has apparently had but little effect in eradicating the deep-rooted prejudices of Hinduism. To this day they refuse to eat with other Muhammadans; nor will they permit them to touch any dish or vessel which they themselves use for eating or culinary purposes. In cases where circumstances may necessitate their entertaining other Muhammadans, the food provided for them is brought in earthen vessels specially made for the purpose, which are invariably broken immediately after use.

The *barát* or marriage procession does not merely visit the bride's father, as is customary amongst Muhammadans, but, after Hindú fashion, remains there at his expense for two or three days together. In the return visit the Hindú custom is again adhered to. In minor details, such as tying bracelets of threaded beads or *laurís* (*kangan*) round the wrists of the bride and bridegroom the ritual of the Hindú marriage seems also to be observed. But on no point the Dhúnd more punctilious than on that intermarriage. It is said to be an event of the rarest occurrence for any Dhúnd ever to marry outside his own clan.—*E. Molloy.*

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282. **The Karrals of the Hazara District.**—If the claim of the Dhúnds to Arab descent can not be supported, much less so can that of the Karráls. They are regarded by everybody b themselves as a tribe of low origin; and this borne out by the fact that no tribe (compare *Panjáb Census Report*, para. 462) will intermarry with them but Sarerás, who are little better than social outcasts. The tradition which derives them from an ancestor of the scavenger class is the commonly accepted one throughout the Hazárá District; and it may contain enough truth to account for their inferior social status, this is most marked. The legend was related to me the other day, but I have since seen it v graphically told in the recently published *Adventures of Rájá Rasálú*, by the Revd. C. Swynnerton, and I therefore consider it u necessary to do more than refer to it here. That doughty champion Rájá Rasálú, after many marvellous adventures, was betrothed to the beautiful Princess Rání Kokilán, daughter of Rájá Srikap. But she proved herself unworthy of him, as she allowed his great rival, Rájá Hód to share her affections. She was consequently disgraced, and eventually compelled to marry a sweeper. By him she became the mother of four sons: 1, Teo, from whom descended Tiwán 2, Keo, whence the Ghebá; 3, Se whence the Siál; 4, Karru, whence the Karrál.

In the *Panjáb Chiefs*, however, a very different account is given of the descent of the first three tribes, and it is very likely more trustworthy than the above legend. Indeed, I am told the Siáls of the Ráwal Pindí District to this d observe many Hindú customs which ind Rájpút origin. They punctiliously insist on the attendance of a Bráhman at all marriage ceremonies, and of his performance of the Hindú rite of *pherá.* But this of itself would be proof of their being a highly-bred clan. For the Télís, a clan who are to be found in ma villages in the Hazárá District, are said also consider no marriage complete until both ceremonies of *nikáh* (Musalmán) and *pherá* (Hindú) have been performed.—*E. Molloy.*

[For a very different account of Rání Kokilán's descendants, see *Legends of the Panjáb*, Vol. I, p. 66.—Ed.]

LANGUAGE.

283. **Sukhlambar tenure—Sirsa.**—A cur word in Sirsá is *sukhlambar*, which means a

son enjoying a rent-free tenure running for three generations. The origin of the word, which I have never seen elsewhere, though I am told it is used in Rohták, is historical. When at an early stage of our British administration in these parts, some regiments of Hariáná Irregular Horse were disbanded, some of the officers obtained these temporary assignments of revenue. Mr. Wilson, in his *Settlement Report*, derives the name from the fact of this *easy* discharge. Another derivation, however, may be suggested, connecting it more directly with the land, *viz.*, *sukh*, ease, and *lambar*, the number of the field of the assignment.—*R. M.*

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284. **Muqaddam—Sirsa.**—A local word in Sirsa, or local use of a word is *muqaddam*. This is usually the old name for *lambardar* or headman. Here it is specifically, and I think exclusively, applied to a man appointed by the *lambardárs* as a kind of agent to represent them in criminal investigations, and other unpleasant business connected with orders of district officers.—*R. M.*

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285. **Kashi-Glazing.**—What is the derivation of this word? What is the art? And why was it in vogue at Láhor at the very time that Sháh Jahán was facing with inlaid marble his buildings elsewhere? Mr. Eastwick speaks of *káshí* or *nakkáchí*. Is *káshí* a shortened form from the Arabic *naqshái*? If so, is there any other example of an initial syllable being dropped in that way? And how comes the second syllable to be lengthened? It is long in Maráthí, the word in that language being *nakáshá*; but is it not short in all the northern dialects? As for the process, is the cement spread on like *chunam*, or is it worked into tiles? If the latter, how does it mainly differ from the Persian encaustic tile work common before the time of Akbar?—*G. C. Whitworth.*

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286. **Idiom—Panjabi—Kalai Khulna**—*lit.*, to take off the whitewash,—*i. e.*, to show in true colours; to take away the disguise.—*R. C. Temple.*

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287. **Corruptions of English—Jain hona.**—See Vol. I, note 240. I was some two years back at K...jar, to the dispensary of which place a man who had fallen off a tree in an adjacent village had been taken for treatment. On my asking at the hospital, some days after, how the patient progressed, I was answered, "*Jain ho gayá.*" I believe the fort was held by European troops for a time, so perhaps the medical attendant (which is not unusual) had served with a military corps, and hence the expression. At all events it would seem to be perfectly understood in the same sense as "discharged."—*W. J. D'Gruyther.*

288. **Mis'kaut=Committee.**—The word *mis'kaut*, a corruption of *mess-kothí*, is used in the Magahí dialect of Bihárí to mean a "committee" or "consultation." The word no doubt originated amongst the camp-followers at Dánápúr (Dinapore), but I have heard it used in quite remote villages. The following sentence illustrates the use of the word:—A murder occurred, and when the police sub-inspector went to the spot, the village elders met together, and after some discussion agreed to conceal the crime. The way one of the witnesses put it was as follows:—*Pánch chár roj ker bád, jab darogá ailan, tab mis'kaut bhel rahe*: four or five days afterwards, when the sub-inspector came, there was a consultation.

Is the word used in this sense elsewhere in India?—*G. A. Grierson.*

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289. **Farant.**—See Vol. I, note 1039. While refraining from expressing an opinion as to the derivation of *farant*, I beg to observe that there is no sort of connexion between the Semitic root *farra* "he fled," and the Aryan words *raftan* and *gurekhtan*. The root of *raftan* is *rav*, Old-Bactrian *hrap*, the Iranian equivalent of Sanskrit *sarp* (*srp*) "to creep," whence *sarpa*, "serpent," &c. The *gu* in *gurekhtan* represents the Sanskrit preposition *vi* (as in *guzar*, Old-Bactrian *gudar*, Sanskrit *vitar=vi+trí*): the root is *gurez*, which is connected with Sanskrit *vi+rich*, "to empty." See Vuller's *Supplem. Lex., Pers.*, p. 71, *s. v. rekhtan*. *Faráwán* and *faráwání* are also Aryan words and not related to *farra*.—*John Beames.*

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290. **Farant—A derivation.**—See Vol. I, note 1039. Fallon rightly states the word to be a corruption of the English word front. *Farant honá* has the same meaning as *sámhne honá*. The latter phrase, as every Indian student knows, implies, among its other meanings, to rebel. The use of the word *farant* is limited to natives, who either by serving as soldiers, or living in cantonments among them, have picked up a few English terms which, in their desire to swagger, they use occasionally with very ridiculous results.—*Háfiz Lám Alif.*

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291. **Munga—Red Coral.**—Is it likely that the origin of the Hindí *múngá*, for red coral, can be from the pulse *múng*? I notice that certain tribes of hill Kahárs *always* wear necklaces of red coral, and *always* in the shape of little oblong beads, just the size and shape of *múng* grains. *Múng* is *phaseolus mungo*, and the Persian name of coral is *bekh marján.*—*B. H. B.-P.*

HISTORY.

292. **Abu'l-Hasan Kharkani.**—See Vol. II, note 108. I find Briggs, in his translation by *Firishta*, says that the Sultán "took Abu'l-Hasan, *the Circassian* (one of his generals), *by the hand*, by way of encouragement, and advanced on the enemy." I cannot say whether the English or Pashtú translation is correct, as I have not an original copy of *Firishta* by me. In Briggs' translation the second allusion to this cloak incident, given at pages 196-197 of the Pashtú, in an account of the saint, does not occur at all. Here again I am unable to say at present which is in error.—*T. C. Plowden.*

293. **Mahmud's Naval action off Somnath.**—See Vol. II, note 109. Briggs says that the Hindús probably intended to escape to the nearer island of Díb or Deo (?) belonging to the Dábsalím dynasty of Somnáth; and that Sarandíp is possibly a clerical error of Firishta.—*T. C. Plowden.*

294. **The Lodi Pathans of Dhogri.**—The Lodí Pathans of Dhogrí, near Jálandhar, belong to a family who were *ta'lúqdárs* of the Jálandhar Mahál from the time of Akbar down to that of Ranjít Singh, when, owing to the *tá'lúqdárs'* refusal to attend on the Mahárájá at the head of his *sawárs*, the *ta'lúqa* was confiscated in 1812 *A. D.*, and was conferred upon Sirdár Himmat Singh Jallewála, who had about that time been induced to give up the service of the Nábhá State and become Ranjít Singh's *wazír*. They say that their ancestor Tatár Khán came with Mahmúd of Ghazní, and that this prince gave them the village of Dhogrí, which had previously belonged to Dhúg Játs. One of the members of the family who became a *tahsíldár* in the Hoshiárpúr District, is said to have made over a history of the family, called *Tatár Kháni*, to Mr. Vansittart, the first Deputy Commissioner of Jálandhar. He is also said to have obtained for the same officer a book, called *Sher Sháhí*, giving an account of the Pathán settlements in the Hoshiárpúr District. Mr. Vansittart is also said to have translated a *pothí* containing the history of the Rájás of Jálandhar in 1846, and to have sent it to England.

The former importance of the family is shown by the fact that some of its members founded towns like Aláwalpur and Adampur, which were named after the sons of the founders, and that besides the village of Dhogrí and property in Jálandhar they are still proprietors of two other villages, and receive *ta'lúqdári* allowances from others. Kot Bure Khán, one of the former suburbs of Jálandhar, of which only the ruins of an old mosque now remain, was a Lodí town, and many of the present proprietors acquired their property by purchase from the Lodís.

The *zamíndárs* of the Jálandhar *mahál* are described as Páthans in the *Aín Akbarí*, and its revenue is stated at no less than 14½ lakhs of *dáms*, being 2-17ths of the revenue of the whole Jálandhar Doáb Sirkár. The Rájpúts still remember that Jálandhar was a Pathán *pargana*.—*D. G. B.*

295. **Birth of Ranjit Singh.**—It was while engaged in the seige of Sayyidnagar that Mahán Singh received news of the birth of his son, the renowned Ranjít Singh, in *St.* 1837, *A. D.* 1780. His followers were much elated at the prospect of the succession being secured in the family, and the charitable grants and demonstrations of joy were most extravagant and lavish, and the astronomers who predicted that the son would become a great king, became the happy recipients of large fortunes. Mahán Singh erected the fort of Akálgarh in 1787, and in the same year twice put Gujránwálá into a thorough state of repair. The latter derives its name from the tribe of Gújars, who had in former times settled down there.—*W. A. Campbell.*

296. **Mahan Singh—Ghulam Muhammad.**—In *St.* 1840 or 1783 *A. D.*, a dreadful famine fell upon the Panjáb, and Mahán Singh, who had been residing at Wazírábád, where he had constructed a palatial residence, was obliged to scour the districts to obtain grain supplies. He seized on the fortified village of C[illegible]par, distant one mile from Rámnagar, and took the granaries, quartering his people on the inhabitants. This extortion aroused the Chattá possessors of the village, and Ghulám Muhammad, their leader, called his followers together with the object of ousting the intruders; but Mahán Singh seemed unwilling to add further to the distresses of the people by introducing the horrors of war among those of famine, so he deputed an old noble named Baloch Khán to wait on Ghulám Muhammad and point out the utter uselessness of his arms against a power like his. Ghulám Muhammad at once saw the hopelessness of his cause, and sent in his submission. He also arrested and forwarded Mahán Khán, the organizer of the revolt, whom Mahán Singh ordered to be shot away from the muzzle of a gun. Ghulám Muhammad by his submission obtained Rámnagar, Alípúr, and Manjin with the districts adjoining, but he was ill at ease for having abandoned his own people and sacrificed his friend, and Mahán Singh had to put his army in motion to suppress him. Manjin was laid seige to and captured, the rebel governor, Sangat Singh, being put to death, and the entire country of the Chattás was permanently added to the possessions of Mahán Singh. Alípúr was repaired and fortified, rec[illegible]

ing the name of Akálgarh, and in *A. D.* 1787 was given over to Dal Singh.—*W. A. Campbell.*

297. **Mahan Singh plunders Jammun.**—Ranjít Deb, the enlightened and pacific ruler of Jammún, died in 1782 *A. D.*, leaving two sons, Brij Ráj Deb and Dalíl Singh, between whom a quarrel arose. Brij Ráj was a friend of Mahán Singh, and Dalíl Singh was intimate with and sought the assistance of Gújar Singh, and the latter, in support of his *protegé*, attacked Brij Ráj Deb at Islámgarh. Sirdárs Haqíqat Singh and Jai Singh mediated between the brothers and effected a conciliation; but no sooner had they left the country, with their partisans, Sobhá Singh, Lahná Singh, Kan Singh, Mihar Singh, and Bhág Singh Ahlú válíá, than Mahán Singh entered Jammún and plundered the country on all sides under the advice and information of Mían Bútá, a bold and unscrupulous man. In *A. D.* 1784 he returned laden with plunder to Rámnagar and Gujránwálá.—*W. A. Campbell.*

ANTIQUITIES.

298. **Antiquities of the Jalandhar District.**—Núrmahal is said to have been originally a Rájpút fort known as Kot Ghalúr or Kahlúr, but it does not seem to be known what Rájpúts held it. The local tradition is, that Núrjahán, the well-known wife of the Emperor Jahángír, was brought up there, and that the place was restored under her auspices, having been ruined 300 years before.

Ráhon, still called Raghupur in the correspondence of *pandits*, is a place of antiquity. There are the old tanks here of Súrajkund, with an old Hindú temple attached, and Pánj-tírath. There is also a modern tank adjoining the tombs (*samádhs*) of Tárá Singh Ghebá and his brave widow, which is interesting as having been constructed by his son Jhandá Singh.

Jálandhar itself is a place of great antiquity, but all that remains of the period of old Katoch Rájpút Rájás before the Muhammadan times, are the tanks of Gúphá and Brahmkund, which have legends attached to them. It is said that a Rájá of the time of the Pándavas, named Jálandhara, who reigned from the Satluj to the Kángrá Kohistán, founded Jálandhar, and made it his capital, and that the city was afterwards destroyed, but was rebuilt in the days of Vikramáditya by a *faqír* named Jálandharnáth [see *Legends of the Panjab*, Vol. II, p. 9 *ff.*—Ed.],—whose *samádh* was destroyed to make way for the mosque of Imám Nasíru'ddín.

There are many myths connected with Jálandhar. One that has found a place in the *Administration Papers* is, that a flood of the five rivers deluged the country from the Satluj to the Indus, submerging every city, while the people took refuge on the high places, and that the country was not again settled till the time of the Emperor Bahlol Lodí (1452 to 1489 *A. D.*). This is supported by a tradition mentioned by Ahmad Bakhsh, a Magistrate in the Kapurthalá State and a member of the old Saigal Khatrí Qánúngo family of Jálandhar, that the country was inundated by a flood in *St.* 1400 (*A. D.* 1343), and the city had to be afterwards refounded, but it is possible that the story took its rise from some faint reminiscence of the devastation caused by Taimúr's invasion (1398 *A. D.*).—*D. G. B.*

ARTS AND INDUSTRIES.

299. **Qaitun**—See Vol. I, note 34, as applied to ribbon or braid woven of silk thread, is Turkí. See the *Ghiásu' l-Lughat*, one of the most approved of Persian Dictionaries. It does not find a place in the *Burhán Qatia*, which is equally a most comprehensive Arabic-Persian Lexicon. Damascus and some other parts of Asiatic Turkey were long famous for the manufacture of silk stuffs.—*E. Manuel.*

NUMISMATICS.

300. **Coins of Kaithal.**—I have three coins declared by the *sráfs* of Patiálá, Jínd, and Ambálá, to belong to the defunct State of Kaithal. They are silver, and worth about 12 *ánás* each. There are but fragments of very rough legends on them; but as far as I can read them, they form part of the universal legends on the coins of the Ahmad Sháh Durrání type still in use among the modern Panjábí Native States, and which run usually thus:—

Obverse—

حکم شد از قادر بیچون که احمد بادشاه *
سکه زد بر سیم و زر از اوج ماهی تا بماه *

And reverse—

ضرب سرهند جلوس ۳ میمنت مانوس

On these coins I can make out as follows:—Obverse احمد بادشاه...زد بر سیم and reverse جلوس ۳

In the modern coins of Patiálá, Máler-Kotlá, &c., there is usually a ۳ over the word احمد In these coins it is replaced in one by 3 stars and in another by 7 dots in a circle.

Can any one tell me anything of these coins? And who struck them?—*R. C. Temple.*

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301. **Old Sanskrit character.**—See Vol. I, note 633. As the author of *Archæology in a Bazaar* I would observe as follows:—On the Græco Bactrian coins of Eukratides, Antialkidas, Lysias, &c., &c., the name and titles of the king occur on the obverse in Greek. On the reverse the characters read from right to left. The inflexions of the words and the words themselves are Sanskrit. Cunningham, in his *Coins of the Successors of Alexander in the East*, says:—"The language used in the Asian translations of the titles is purely Indian; but the Asian alphabet has nothing in common with the Indian alphabet, save the adoption of a series of cerebral letters to express certain sounds which are peculiar to the dialects of India. The two alphabets are even read in different directions: the Indian from left to right, as at present; and the Asian from right to left, like all others of Semitic origin." See *Numismatic Chronicle*, Vol. VIII, N. S., p. 123.

Many of the coins peculiar to the Panjáb, such as those of Nikias, Zoilus, &c., have the Indian inscription running from right to left. This shows that this language, or rather alphabet, was current about 2,000 years ago.

There are some coins with inscriptions in both these characters. The inscription on the one side reads from right to left, that on the other, from left to right.

The word and the inflexions being Sanskrit, we can call the alphabet whatever we like. Sanskrit was written in it—*i. e.*, the Sanskrit of 2,000 years ago.

DISTRICT WORK.

302. **Vangar—Joint labour.**—There is a system in the Jhelam District of improving fields by embanking them. The banks help in retaining water which comes down the Salt Range hills after a heavy shower of rain. The system has secured "great improvement in the character of the *báráni* (unirrigated) cultivation," according to Wace's *Settlement Report*. When an embankment is to be made workmen are called by beat of drum, and are feasted at the end of the day's work. The custom is known by the name of *vangár*, and is observed in common by members of the village community. Is the custom observed in other districts? Under what name is it known, and how does faction spirit in a village affect its observance?—*W. B. DeC.*

[Compare Vol. I, note 585.—Ed.]

303. **Arboriculture—Jamna Ravines.**—[illegible] Vol. I, note 1050. I hardly know what part of the course of the river is referred to, but a s[illegible] attempt is being made in the Dehlí District [illegible] close up the ravines of the hills running [illegible] toward the river on one side and Najafgarh [illegible] on the other. *Bands* are erected or repaired [illegible] selected spots, and once the place secured, pl[illegible]ing of trees is begun. One large plot [illegible] hills is over fifty *bígáhs* in extent.—*R. M.*

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304. **Arboriculture—Kikar Sowings.**—[illegible]*kar (acacia arabica)* sowings in the rains [illegible] doubt the most remunerative and econo[illegible] method of arboriculture. The *Tahsíldár* of Fá[illegible] has this year sown on the Fázilwáh inunda[illegible] canal 20 *mans* of *kíkar*, *berí* (*zizyphus jujuba*), [illegible] *ním* (*azidarachta Indica*), seeds, and 800,000 [illegible] are reported to have germinated. He has [illegible] on the Mobárikwáh canal 15 *mans* of seed [illegible] the same kind, and about 600,000 trees have [illegible]minated. The Deputy Commissioner asked [illegible] if he had not made a mistake in these figures [illegible] he replied that he was well within the number [illegible] course a large proportion of the seedlings [illegible] die; but if only one in twenty comes to matu[illegible] what will these 70,000 *kíkars* be worth [illegible] hence?

There is at Fázilká a small inundation [illegible] called Kíkarwálá *char*. The banks of this [illegible] sown with *kíkar* seed by the order [illegible] Deputy Commissioner, probably about the [illegible] 1866, and a keeper was maintained at Rs. [illegible] *mensem*. Of the trees produced, 563 have [illegible] been cut down and sold for Rs. 2,[illegible] The bark alone of the trees sold has now [illegible] sold by the purchasers to *Chamárs* (leather[illegible]) for nearly Rs. 500. These facts may be [illegible]ing to district officers.—*W. Coldstream.*

MISCELLANEOUS.

305. **Names for the Rainbow.**—[illegible] note 1053. To the names given in the [illegible] note I can add the following:—

Panjábí: *Pígh*, swing.

Multání or *Jatkí*: *Píngh*, swing. *Bá*[illegible]*dípingh*: Lady Báí's swing: O'Brien, *Glo*[illegible] *the Multání Language*.

Pashtú: *Tál*, swing—(Yúsufzai). [illegible] the old woman's swing (*cf.* the Multání [illegible]) *Kásah*, bowl. (This I have met with in [illegible]

Balochí: *Drín*. This word is in gene[illegible] but I am unable at present to assign any [illegible] for it.

Both the Pashtú and Multání names bring in the idea of a woman's swing instead of the more prevalent one of a bow, possibly the Lady Báí of Multání and the old woman of Pashtú may be identical.—*M. Longworth Dames.*

[Bíbí Báí is the ordinary name for Sakhí Sarwar's wife, and accordingly a very prominent personage in Multání legends. See *Legends of the Panjâb*, Vol. I, p. 67 *ff*: Vol. II, p. 116 *ff*.—Ed.].

306. **Names for the Rainbow.**—See Vol. I, note 1053.

Arabic: Tangú Quzah. Quzah literally means tinted or parti-coloured. It is also used as a name for the *muvakkilú'l-abr*, or cloud-angel.

Persian: Kamán-i-Rastam, Rustam's bow. *Kamán-i-Shaitán*, Devil's bow. *Kamán-i-Rangín*, tinted bow.

Hindi: Rám dhanak, Rám dhanush, Rám's bow.

Pashtú: Da Búdái tál, old woman's swing.

Panjábí: Buddhí dí píng, old woman's swing.—*L. Whyte King.*

307. **Names for Orion.**—*Arabic: Banát-u'n-na'sh*, from its fancied resemblance to three daughters weeping over their father's corpse laid on a bier.

Persian: Haft Birádarán, the seven brothers.

Hindi: Manjú pírá, the marriage couch and chair.

Pashtú: Da Asmán Kat, the heavenly bed.—*L. Whyte King.*

308. **Names for the Milky Way.**—*Arabic: Mijarrah*, so called from its fancied resemblance to a mark made on the ground by a bundle of grass dragged over it.

Persian: Kahkashán, see preceding.

Hindi: Akás Ganga, bed of the Ganges; *Supesh Bidhí*, the way of fate. *Bhagwán kí Kachahrí*, God's Court.

Pashtú: Da Duldul lár, the path of Duldul ('Ali's mule).—*L. Whyte King.*

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309. **History—Ziya-i-akhtar.**—In Urdú, by Muhammad Hussain, Ráís of Bijnaur (Oudh): published by Nawal Kishor, 1295 *H.* or 1878 *A.D.*, pp. 160. This is a short history of the kings of Awadh (Oudh) from the Viceroyalty of Sa'ádat Khán Burhánu'l-Mulk in 1123 *H.* or 1728 *A.D.* to the British occupation of the country, and events up to 1857 *A.D.*

310. **History—Muharba-i-'Azim, 1276.**—The Great Struggle of 1276 *H.*, or History of the Indian Mutiny, 1856-58 *A. D.*, compiled in Urdú from various English accounts by Kanhayyá Lál, Manager of the Mahárájá of Garh Amethí's Estates in Oudh; 3rd ed., 1882; published by Nawal Kishor, pp. 262. It contains a somewhat detailed account of the events which occurred at each place overrun by the mutineers, and is preceded by an alphabetical index; a practical way of dealing rarely met with in oriental works, and apparently due to the author's familiarity with English books.

311. **Hagiology—Ajaibu'l-qisas.**—By Muhammad Fakhru'ddín Hussain, in a very inflated style of Urdú, full of Arabic and Persian expressions, appears to be a translation of the Persian 'Ajáibu'l-qisas of 'Abdu'l-Wáhid: published by Nawal Kishor; 2nd ed., 2 vols, pp. 561 and 424, date 1291 *H.* or 1874 *A.D.*

Contents—Vol. I.

(i) Muhammadan view of the creation of the peoples of heaven and earth.

(ii) Creation of fairies and devils.

(iii) Muhammadan account of the creation and early history of mankind, following the Mosaic account.

(iv) Muhammadan account of the prophets, patriarchs and holy men to the times of Christ and Muhammad.

Volume II.

(v) A life of Muhammad.

At pp. 16 and 17 of Vol. I there is a curious table showing the age of the world according to the following authorities:—(*a*) 'Abdu'llah ibn 'Abbás, (*b*) Abdu'l-fatteh Násir bin Muhammad Al-Khazaibí, (*c*) Hussain bin Hamza Isfahání, (*d*) Mauláná Jamálu'ddín Hussain Khwárizmí.

312. **History—Tilism-i-Hind.**—In Urdú, by Totá Rám Sháyán, published by Nawal Kishor, 1874, pp. 514 and 31 foolscap. It is a history of India from the earliest times, winding up with a somewhat detailed account of the Muhammadan rulers of Bengal, Bihár, and Oudh. There is an appendix of 31 pp. devoted to an account of Oudh.—*R. C. Temple.*

PROVERBS AND SAYINGS.

313. **Hindi Proverb.**—

Kar lagge, to parbat gire:

A pull, and down comes the mountain.

(Application overcomes any difficulty, *Labor omnia vincit*).—*M. Millett.*

314. **Eastern Proverb.**—

Ahír ká pet gaihir;
Báhman ká pet maror;
Ká kare Kaith bechár,
Sútí bhar kare ahár?

The Ahír's stomach is deep;
The Bráhman's stomach is a pit;
But what can the poor Káith do,
That eats but a shell full of food?—
Chaina Mall.

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315. **Hindi Sayings.**—

(1). *Chár mahíne gufá:*
Chár mahíne sufá:
Chár mahíne rukhá.

Four months hut:
Four months courtyard:
Four months trees.

In winter natives like to dwell in huts; in autumn in front of their houses; in summer under the trees. Thus they make three seasons.

(2). *Chár mahíne hál ká:*
Chár mahíne pál ká:
Chár mahíne tál ká.

Four months well-water (autumn):
Four months goblet-water (summer):
Four months tank-water (winter).

The year as judged by drinking-water.—*Chaina Mall.*

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316. **Proverbs comparing the incomparable.**—

(1). Persian.—*Chi nisbat khák rá ba'álam-i-pák?*
What have the angels to do with dirt?

(2). Hindí.—*Kahán Gánjá Telí? Kahán Rájá Bhoj?*

Where is Gánjá the oilman? Where is Rájá Bhoj?

(3). Urdú.—*Kahán zamín? Kahán asmán?*
Where is earth and where is heaven? How can they be compared?—*R. C. Temple.*

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317. **Proverbial Saying, Persian.**—

'Ajab dídam tumáshá-i-Shekh Báhú:
Barát-i-'áshiqán bar shákh-i-áhú.

I saw the wondrous sight of Shekh Báhú:
The lover's success is on the horns of a deer.

(The story goes that a beggar came to Shekh Báhú, a popular saint who lived in the jungles, to beg alms. At that moment a deer happened to pass with a fish on its horns, with which the saint fed the hungry beggar, thus giving rise to the above saying, which is used on obtaining anything une[x]pectedly. A variant of the tale is, that Shekh Bá[hú] speared a fish and threw it out of the wa[ter] into the air, whereon it happened to light o[n a] deer's horns, who ran away with it).—*R. C. Tem[ple].*

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318. **Agricultural Proverb—Oudh.**—

Sáwan bakai purwái, Bhádon chalai pachwá: h[al] bailwá bechkar, larkon ko jiwáo.

With an east wind in *Sáwan*, and a west w[ind] in *Bhádon*, sell off plough and oxen and fe[ed] your children.

Sáwan is July-August, and *Bhádon*, Augu[st-]September.—*Kakkú Mall.*

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319. **Proverbs—Oudh.**—

(1). *Hathí se ganná kháná.*

Eating sugarcane with an elephant: (a[n] unequal struggle).

(2). *Na sap mare, na lakrí túte.*
Nor snake killed, nor stick broken: (a[n] amicable settlement).

(3). *Gur dene se mare, to zahar kyún díjiye?*
If sugar will kill, why give poison?

(4). *Dabí billí chuhe se kán katátí hai.*
A cowed cat let the rats bite her ears.—*Kakkú Mall.*

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320. **Panjabi Sayings.**—

(1). *Chúhrá Mall dí najar patthar bár hai.*
Churhá Mall's evil-eye will break a sto[ne] (a man to be avoided).

(2). *Merí gall patthar te lík hai.*
My words are as a line upon a stone.

(3). *Chhaj tán bole te chhánní bí b[ole].*
The winnowing fan makes a noise a[nd] so does the sieve: (a humble man tr[y]ing to have a voice in an importa[nt] matter).

(4). *Subhiáre hain be sharm, nahín tán chapní [vich] pání páke dub mardon.*
You all hopelessly shameless or you wo[uld] have died with your nose in a pot.

(5). *Bebe, is vele Rabb dá dittá sabh kujh hai, [par] chirián dá duddh nahín.*
My sister, God hath bestowed on me a[ll] things but birds' milk.

(6). *Surjan chhattí pápar veldá hai, par kite p[ûr] nahín paindí.*
Surjan is trying all trades, but to no pur[]pose: (Jack of all trades and master [of] none).

(7). *Sádí gall tán bhang de bháre gaí.*
My word has been valued as hemp: (th[at] is, at nothing).—*Aya Singh.*

EXTRACTS FROM NATIVE AUTHORS.

TARIKH-I-MAHMUD.

321. **Destruction of the Idol at Somnath**: p. 177.—After this the Sultán with his family and nobles entered the fort and examined all its buildings. Inside the fort was a temple of 56 pillars, all studded with gems. Somnáth was a stone idol five yards in height, of which two yards were in the earth and three above it. When the Sultán's glance lighted on the idol he had a battle-axe in his hand, and with it struck it so strong a blow on its face that he broke it in. On this he gave orders for two masses to be detached from it, which he sent to Ghazní. One was set up in the Jámí' Masjid and the other in the palace of the royal audience, where they remained for 600 years. Two other portions were sent to Makká and Madína, to be set up in the main thoroughfares.

322. **Attempt to bribe Mahmud**: p. 178.—While the Sultán was meditating the destruction of Somnáth, a deputation of Bráhmans and nobles besought him not to destroy it, and offered to pay gold for it. The nobles were for taking the money, but the Sultán said:—"If I act thus the people will call me 'Mahmúd the Trafficker in Idols,' but if I destroy it they will call me 'Mahmúd the Iconoclast.' It is better that I should be called Iconoclast than Trafficker in Idols." Now the advantage derived from the piety of the Sultán was, that so many pearls of the finest lustre were found in the idol on breaking it up, that they were worth a hundred times the sum offered by the Bráhmans.

323. **Somnath—Muhammadan popular derivation**: p. 178.—It is related in the *Haibatu's-Sír* that Somnát (*sic*) is the name of the idol which the Hindús account supreme among all their idols; but the following couplet by Shekh Farídu'ddín 'Attár—[1119-1230 *A. D.*: see Beale's *Oriental Biographical Dict.*—Ed.]—

"The army of Mahmúd in the midst of Somnát,
Discovered an idol which bore the name of Nát,"

makes out that *Som* is the name of the temple and *Nát* the idol inside it. Now, the present writer is aware that what the historians have related is true, whilst the account of the Shekh Sáhib (Farídu'ddín) is also not incorrect, because the above word is a compound of *Som* and *Nát*. *Som* is the name of the Rájá that made the idol, and *Nát* is the name of the idol itself. Afterwards, owing to frequent usage, they both became one name, which was considered to be the name of the idol. In time it was used both as the name of the temple and the city. So that if one were to call the name of the idol Somnát, or simply Nát, either would be right. In Hindí they call whatever is venerable *nát*.

[Somnáth is of course Somanátha, the lord of Soma, the moon; and has the same meaning as its counterpart Someswara. The proper name for the *town* is Somanátha-pattana, the city of Somanátha. The Somanátha was a *linga* or phallic emblem of Siva, and the legend is that Soma obtained a boon of Siva in return for austerities at the place, afterwards known as Somanátha-pattana, and out of gratitude raised on the spot the *linga* and the temple round it, which subsequently became so famous. About *Haibatu's-Sír* (see Vol. I. note 491). What book is this? Is it meant for the commentary of Haibatu'ddín Abú 'Abdu'llah on the *Tárikh Yamini* of Al 'Utbi? See Elliot's *History of India*, ii, 16.—Ed.]

324. **Somnath—Worship**: p. 179.—In the temple of Somnáth, on the nights and days when the moon or sun is eclipsed, over 200,000 or 300,000 persons were wont to assemble, and folk brought offerings from very distant countries. The villages with which the rulers of Hindústán had endowed Somnáth were said to be 2,000, and 2,000 Bráhmans were continuously employed in the devotions. They used to bathe Somnáth every night in fresh water brought from the Ganges, a distance of 600 *kos*. A golden chain was suspended from one extremity of the temple to the other, and small bells were hung on the chain, to call the Bráhmans to worship. Female slaves, musicians and dancers to the number of 500, and 300 male musicians, resided continuously in the temple, and received food and clothing from the endowments. Three hundred barbers were employed to shave the beards and heads of the worshippers, and numerous Rájás sent their daughters to the temple as an offering to Somnáth.

325. **Loot at Somnath**: p. 180.—In the history of *Zainu'l-másar* [? *Zainu'l-akhbár*, the probable authority on which the *Tabakát-i-Akbari* of Nizámu'ddín Ahmad is based, and which was followed by Firishta.—Ed.], it is related that the temple of Somnáth was pitch-dark, and was lighted by the bright lustre of the pearls in the lamps. In the treasury so many small idols of gold and silver were found that they could not be counted by the people.

326. **Fall of Kahinda—Raja Pramdeo.**—After conquering Somnáth the Sultán Mahmúd determined to punish Pramdeo, the chief Rájá of Nahrwálá (see Vol. I, note 1064) for helping the Hindús against him at Somnáth and slaying 2,000 or 3,000 Musalmáns. Rájá Pramdeo had fled from Nahrwálá, the capital of Gujarát, and strengthened himself in the fortress of Kahindá, distant by land six score *kos*. On reaching it the Sultán found it surrounded by deep water on every side without any means of approach from any direction. The divers with the army made many attempts, but were unable to sound it, so he summoned the divers of the country, and asked them about the passage. They replied that there was a ford, but that if the tide should rise the whole party would be drowned. However, the Sultán forced the passage, and reached the opposite shore in safety. Pramdeo on this fled in the garb of a mendicant, and the troops of the Sultán entered the fortress, and put to death a great many infidels, and took their wives and children prisoners. The property and jewels of the Rájá were deposited in the Sultán's treasury.

327. **Mahmud at Nahrwala**: p. 181.—The Sultán conquering and victorious, marched to Nahrwálá, and when he saw the healthy climate, handsome youths, verdant gardens, clear-running streams, and other attractions of this country, he resolved to reside in it some years. Indeed he made up his mind to found a capital there for himself, and make over Ghazní to his son Mas'aúd. From several historical works it appears that at this time several mines of pure gold were discovered there, and induced the Sultán to meditate founding a capital for himself there. But his nobles represented to him that Khurásán had fallen into his hands after great exertions and enormous slaughter, so that it did not appear judicious now to abandon it, and to select Gujarát as his capital. This advice sank into the Sultán's mind, and he resolved to return.—*T. C. Plowden.*

FOLKLORE FROM DIFFICULT SOURCES.

HUGEL'S KASHMIR AND PANJAB.

328. **Legend of Narapur:** p 160.—At Sambal the natives say that there is a city buried under the river, the summits of the temple and other buildings having often been seen. It is called Nárápur from its founder, the Hindú Rájá Buz Nárá. It was the abode of the chief Bráhmans, one of whom, Chandrabába, so pleased Karkotá, [? Represents the Karkotaka of the *Mahábhárata* legend of Nala and Damayantí—Ed.] the serpent-god, that he gave him his sister Nílá Báno to wife. Her greatest pleasure, however, was to visit her brother, and to linger for hours beneath the clear water. One day the king beheld her on the shore, and became desperately enamoured of her. Failing in every attempt to obtain a return of his passion, the king determined to carry her off by force, and accordingly followed her steps with two of his trusty attendants. They were just about to seize her when her brother Karkotá appeared, who hurled a huge wave at the king's servants, and stifled them in the lake. Finding this insufficient, he raised a storm so terrific that the king and all his subjects dwelling in Nárápur were carried away. He and his sister were still unsatisfied, and hurled down huge masses from the Romanya Mountains on to the city, throwing it, in ruins, in the Jhelam. Karkotá then gave the country to his sister and her husband Chandrabába, after he had turned the lake where he dwelt into milk. Hence the Mánasbal Sar is called also Jamatri Saras. The place is still to be seen where the serpent-god dwelt, and is called Amantri, the milk-white colour distinguishing it from other hills.

ORIENTAL SPORTING MAGAZINE.

329. **"Oriental Sporting Magazine."**—The following notes were taken from the number for November 1876:—

330. **Hare's blood—Cures for fever.**—When an infant is attacked with ague hare's blood and some mother's milk is given to cure the fever.

331. **Black Monkey—Antidote to magic.**—Kill it on a Thursday, drink a little of its blood, then take off the skin and wear it as a cap, and magic will not harm you.

332. **Peacocks boiled in oil—Cure for deafness.**—Boil a peacock in oil; drop a little of the compound into the ear of a deaf man, and he is cured.

333. **Owl's eyes—Love Philtre.**—Kill an owl on a Monday; take out its eyes and burn them. Take the dust of the right eye and throw it on a woman's garments and she will love you. When you want to be rid of her, throw on her the dust of the left eye, and she will leave you, repeating some magic words.

334. **Wolf-skin Drums.**—See Vol. II, note 270. If a wolf-skin drum be brought into a room where a sheep-skin drum is being played, the latter will not sound while [illegible] former is present.—*H. Rivett-Carnac.*

CENTRAL PROVINCES GAZETTEER.

335 **Ghansyam Deo—Agricultural rites—Scapegoat:** *s. v.* **Mandla.**—Ghansyám Deo is the protector of [illegible] crops, and in the month of *Kártik* (November) the wh[illegible] (Gond) village assemble at his shrine to worship him. [illegible]crifices of fowls and spirits, or a pig, occasionally, accor[illegible]ing to the size of the village, are offered, and Ghansy[illegible] Deo is said to descend on the head of one of the wo[illegible]shippers, who is suddenly seized with a kind of fi[illegible] after staggering about for a little, rushes off into the wi[illegible]est jungles, where, the popular theory is, if not pursu[illegible] and brought back, he would inevitably die of starvati[illegible] and a raving lunatic. As it is, after being brought back [illegible] one or two men, who are sent after him, he does not [illegible]cover his senses for one or two days. The idea is, th[illegible] one man is thus singled out as a scapegoat for the [illegible] of the rest of the village.

336. **Gond godlings:** *s. v.* **Mandla.**—The best know[illegible] Gond deities are Dúlá Deo, Naráin Deo, Súraj Deo, [illegible] Deví, Bará Deo, Khair Mátá, Thákur Deo, Ghansyam [illegible] Besides these the Gond peoples the forests [illegible] he lives with spirits of all kinds, most of them inves[illegible] with the power of inflicting evil, and quite inclined [illegible] use it. Bará Deo and Dúlá Deo are the favorites amo[illegible] the people, and have considerable amount of atten[illegible] paid to them, while Súraj Deo, Naráin Deo, and the other[illegible] are more or less neglected in Mandlá, where reli[illegible] ceremonies are never carried to any very high pitch.

337. **Mata Devi—Mari—Small-pox—Cholera:** [illegible] **Mandla.**—Small-pox is worshipped under the name [illegible] Mátá Devi, and cholera under that of M[illegible]. They [illegible] ward off the anger of these evil spirits, [illegible] they cons[illegible] them, by sacrifices, and by thoroughly cl[illegible]ning their [illegible]lages, and transferring the sweepings across their [illegible] boundary into some road or travelled track. Their [illegible] is, that unless the disease is thus commu[illegible]icated to [illegible] passers-by, who will take it on to the next village, it [illegible] not leave them. For this reason they [illegible]cline throw[illegible] the sweepings into a jungle, as no one passes that w[illegible] and consequently the benefit of this sweeping is lost.

[See Vol. II, note 258.—Ed.].

338. **Gond marriages:** *s. v.* **Mandla.**—The Gonds ha[illegible] seven different kinds of marriages, some much [illegible] binding than others, but all supposed to contain a su[illegible]cient quantum of matrimonial sanctity about them.

339. **Gond marriages—Byah.**—The *b*[illegible] marriag[illegible] the surest. When a Gond wants to ma[illegible] his daugh[illegible] he first looks for a husband among his s[illegible]ter's childr[illegible] as it is considered the proper thing for first cousins [illegible] marry, whenever such an arrangement is possible. Th[illegible] rule, however, is only thought absolutely binding where [illegible] brother's child happens to be a girl and the sister's a bo[illegible] Even in the opposite case, however, it is very gener[illegible] done, as by providing for a relation for life the man [illegible] said to have performed a very right and proper a[illegible] Another reason is, that less expense is entailed in marr[illegible]ing a relation than the daughter of a stranger, who is [illegible] to be more exacting.

THE

INDIAN ANTIQUARY,

established in 1872, has now been successfully carried on, to almost the close of the thirteenth volume, by the Proprietor and Editor, Dr. BURGESS, M. R. A. S., F. R. G. S., &c., &c. His connection with the Journal, however, as Proprietor and Editor, will cease with the issue of the December number of the current volume.

Commencing with the number for January 1885, Volume XIV of the Journal will be issued under the joint Proprietorship and Editorship of

J. F. FLEET, ESQ., *C. I. E., M. R. A. S.*, &c.,

BOMBAY CIVIL SERVICE ;

and

CAPTAIN R. C. TEMPLE, *F. R. G. S., M. R. A. S.*, &c.,

BENGAL STAFF CORPS.

The annual subscription, payable in advance, and inclusive of po tage, will be, as heretofore,—twenty rupees, if paid in India ; and thirty-six shilli in England. It is requested that all subscriptions paid in India be Manager, Education Society's Press, Byculla, Bombay ; and that all su paid in England, be paid to the Proprietors' Account, Chartered Merca of India, London, and China, 65, Old Broad Street, London, E. C., being sent at the same time by postcard to the Manager, Education Society's Press, Bombay.

It is requested that all communications intended for insertion in Volume XIV be addressed to the Manager, Education Society's Press, Bombay.

The joint Proprietors and Editors take this opportunity of drawin the intended scope of the Journal, as indicated by Dr. Burgess in remarks in Volume I,—of pointing out the various important communications, in departments of Oriental, Antiquarian, and Archæological Research, that have appeared from time to time in the existing thirteen volumes, making this Journal the most valuable one for publication and reference that exists of its kind,—and of expressing their hope that all present contributors will continue to write for the Journal under its new management, and that the notice now issued may bring the value and importance of the Journal still more prominently before the public, and may induce additional contributors and subscribers to give to it their support.

18th October 1884.

No. 16]. JANUARY 1885. [Vol. II.

Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

EDITED BY

CAPTAIN R. C. TEMPLE, *F. R. G. S., M. R. A. S., M. A. I., &c.,*

BENGAL STAFF CORPS.

Subscription—Rs. 8 annually.

PUBLISHERS:

THE PIONEER PRESS, ALLAHABAD.

AGENTS:

LONDON ... ... MESSRS. TRÜBNER & Co.

PRINTED AT THE PIONEER PRESS, ALLAHABAD.

NOTICE.

Contributions to "Panjab Notes and Queries" should be addressed to Captain R. C. Temple, Cantonment Magistrate, Ambala, Panjab.

Applications and all other communications should be addressed to the Manager, "Pioneer" Press, Allahabad, N.-W. P.

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Panjab Notes & Queries.

A MONTHLY PERIODICAL.

VOL. II.] JANUARY 1885. [No. 16.

RELIGION.

340. **Buddhist Rites—Gaya.**—During a recent visit to the Temple of Buddha, at Gayá, I was struck by the manner in which the Buddhist pilgrims paid their devotions at the shrine. On both sides of the golden image, which is placed on the spot where Sakya Muni became a Buddha, the pilgrims suspended locks of hair, shorn from the heads of their deceased relations. The hair was then set on fire, and offered up as a sort of burnt offering to Buddha in expiation of the offences of the deceased. This done, the pilgrims adjourned to a *pipal* tree in the courtyard, under which several images of Buddha are placed, and kneeling before them, muttered their prayers, holding betwee their hands all the while, and at an obtuse an e from the chin, lighted candles, which were aft wards ranged round the images, and allowed to urn out there. These are probably the custo ary Buddhist funeral rites, but more detailed formation on the subject would be interesting.—*L. Whyte King.*

341. **Bhaga Sais—Sectarial Creeds.**—It would be wort ile to take up the question of the Bhagat Syc *Sais*) and examine into the creed of their sect. are all low-caste people as a rule, coming fro me section of the Chamárs, but have their o tions of religion and religious ceremonies,— hey are *bhagats*—interpreted free-thinking —and at their funerals are carried off to th ith songs of rejoicing at the happy time co for them in the next world.—*R. C. Temple.*

342. **An-kah, Inappropriate Sayings—Death-rites.**—If a Baniyá has a lingering illness and exhausts the patience of anxious friends and expectant relations, they assemble and repeat the *Kalima*, or Muhammadan Creed, over him. Violated religious feelings exasperate the patient into a speedy departure from this world.—A. P. W.

[I have heard the Christian Creed repeated to a Bhagat Syce (*Sais*) on his death-bed, but did not know why it was done.—Ed.]

343. **Muhammadan Graves.**—See Vol. I, note 333. Male graves have rounded tops; female, flat ones. This rule appears to be rather general.—*M. Millett.*

344. **Religious Ceremonies—Tree-worship—Khatris—Brahmans.**—Most Khatrís and Bráhmans perform sacred rites to the *jand* tree (*prosopis spicigera*), especially at festivals connected with domestic occurrences. A custom prevails with some families of never putting on their children clothes made at home, but of begging these from friends. This ceremony of putting on first clothes is usually performed when the child is three years old. It is taken to the *jand* tree, from which a bough or twig is cut with a *dránti* (sickle) and planted at the foot of the tree. A *swastika* symbol is made before it with the rice-flour and sugar brought as an offering to the tree. Nine threads from a *maulí* (a string for tying together the back hair of women) are then taken and cut into lengths, one of which is tied round the twig with the knot distinctive of Siva or Krishna, and another round a piece of dried *gur* (molasses) which is placed on the *swastika*; *mantras* (charms) being repeated the while. Judging from a prayer-manual kept by a Bráhman, these appear to be Sanskrit *slokas* (couplets), consisting of invocations to the gods of the elements, and taken from the *Yájur Veda*. After this the sugar and rice are distributed among the women and children present, for, except the celebrant Bráhmans, no adult males attend at these ceremonies.

The Bráhman who performs the ceremonies then puts on the first clothes, on which he impresses the mark of his hand (see Vol. I, notes 7, etc.,) with saffron, and girds the child's loins with a *maulí*, to which is tied the bag or purse in which were kept the coins offered to the Bráhman as his fee. The *maulí* has in front of it a triangular piece of red silk lined with the red or yellow *sálú*. The object of this is to turn the boy into a girl (see Vol. I, note 219) in appearance, for the *maulí* with triangular cloth in front—acting as "fig-leaves"—is the only clothing of very small girls. This custom refers to the slaughter of Khatrí infants by Parasu Ráma (see Vol. I, notes 521, etc).—*W. B.*

345. Branding Pilgrims at Katesar.—Compare Vol. I, note 71. At Katesar, near Dwárká, a *tírath*, or point of pilgrimage, for the Kanphattá Jogís, they are branded on the arm with a symbol consisting of two concentric circles within a third incomplete one, the two ends of which are each finished off by a circular head. This forms a lasting memorial of their visit.—*W. B.*

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346. Kanphatta Jogis—Gorakhnath and Puran Bhagat.—The Kanphattá Jogís, though ignorant of letters, can give numberless *slokas* (couplets) by Gurú Gorakhnáth and Púran Bhagat, which it would be worth while collecting, as showing what their religion really is, or whether they represent what is left of Buddhism in the Panjáb, as I believe, or not.—*W. B.*

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347. Funeral of a Naga—Assam.—I saw a funeral of a young man who had died after two days' fever. The grave was about 6 feet deep, close to deceased's house. The body was wrapped in new cloths, and was encased in a regular coffin without the lid. Before the coffin was lowered into the grave, the male friends of deceased, each with a shield and a couple of spears, danced about, howling at the top of their voices, and with tears streaming from their eyes. The women were not to be outdone in shrieking, and they rushed about with arms outstretched, slapping the ground with their clothes. As the coffin was about to be lowered, the women ran forward and tried to hold it back, and as it finally disappeared, a most doleful shriek was raised. Meanwhile a chorus of exclamations was kept up:—

"Do not be afraid, do not mourn, you have only followed your parents' custom. Although you have died, let us remain happy. Although God has not been kind to you and you have died, fear not."

Inside the coffin and at the right hand of the corpse two spears and one dagger were placed. Large flat stones were then used to form the lid of the coffin, and the crevices were carefully filled up with rubble. At this stage of the proceedings the friends of the deceased suddenly stopped sobbing, dried their eyes, and marched off in a most businesslike manner. A civilised Nágá, who had been as demonstrative with his umbrella as his warrior friends had been with spears, solemnly closed it and returned.

A large basketful of rice and pulse was now thrown into the grave, and over this the earth was rapidly filled in.

SOCIAL CUSTOMS.

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348. Marriage Ceremonies—Takht.— Vol. II, note 239. After the *barát* comes the ceremony. The bride and bridegroom are seated opposite each other on the bride's *chárpái* (bedstead), which she is to take with her to his house, the bridegroom himself lighting her into place. Various ceremonies follow. Among others, the bride twists a piece of white cloth round the bridegroom's neck till he promises to give her all he gains.

The bride is then put into her *doli* and carried to her father-in-law's house, where, on arrival, her mother-in-law meets the pair on the threshold and passes a *lotá* (pot) full of milk and water seven times round their heads. This the bridegroom seizes, and six times puts the lotá to his mother's lips without letting her drink. At the seventh time he drops in a rupee or a ring, and she then drinks and lets the pair enter the house. Boiled rice and milk (*khír*) is then given them, of which they each put seven mouthfuls into each other's mouths. But only the bridegroom eats while the bride throws hers away. Next day the two *kangnás* on ankle and wrist are removed.—*F. A. Steel.*

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349. Anti-Brahmanical feeling.—See Vol. note 1004, and Vol. II., note 3. To meet a Bráhman is certainly unlucky; to meet a Chúhra (scavenger) is the opposite; if he has his basket or broom in his hand, all the better. "A Bráhman is unreliable and avaricious," said my informant. The increasing antipathy to Bráhmans is noteworthy.—*M. Millett.*

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350. Tigra Satna.—See Vol. I, note 51. A loan of money may be extorte[d] this mode. A man has but to get a cloth th[rown] over the head of a man's daughter, and the [fath]er is bound to lend him as much as he need[s].

In theft cases, to ensure [p]rosecution, the accused gets any low-caste [woma]n, such as a Mírásan or Máchiání, to go t[o the] complainant's house and throw a cloth over [his d]aughter's head, saying the name of the accu[sed]. The girl tells her father, who gets bac[k the] stolen property or an equivalent, and nothin[g mor]e is said about the matter.—*M. Millett.*

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351. Cattle-Stealing—Protecting the Thief.—When a complainant and his friends reach a village in pursuit of stolen cattle, a villager cries out—"The crows have come, *whúhúp*!" and stolen cattle that may chance to be in the village are then driven off into the jungles. This is genuine: I have seen the performance.—*M. Millett.*

352. **Dress peculiar to Unmarried Women—Awans.**—In the Pind Dádan Khán Sub-division an Awán woman, before she marries, plaits the hair on her forehead and wears only ear-drops. After marriage this style is given up. Where else is this customary? And does it not frequently happen that a runaway wife reverts to the ear-drops and the plaited hair, if she is youthful?—*W. B. DeC.*

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353. **Mahr—Honorific Title.**—See Vol. II, note 9. This title (pronounced Mehr) of respect can hardly have any connection with Maháráj. It is commonly given to leading men among the Ráíns from Jálandhar to Sirsá, and also in some cases to Gújars, and it seems to correspond with the title of Chaudhrí given to Játs. It is never applied to Rájpúts in the upper Panjáb, the titles of Ráí or Míyán taking its place in their cases.—*D. G. B.*

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354. **The O[illegible] of Begar.**—Continued from Vol. II, note 12[illegible] On that basis it will be seen however, that th[illegible] was no option to work or not. The privileges [illegible]rced the obligation. Where privileges, how[illegible], have ceased or diminished, as they have en[illegible]y or largely through resumption of rent-free pl[illegible] and disappearance of wood and pasturage [illegible]xtension of cultivation to meet the ever-expa[illegible] needs of a multiplying village proprietary, th[illegible] clearly no longer any obligation to perfor[illegible]ice either for the proprietary or for the repr[illegible]tives of constituted or official authority, sav[illegible]at diminishing—and in many cases indistu[illegible]able or inseparable—fraction of the laborin[illegible]n and trading units still possessing imme[illegible] privileges. The augmenting numbers of t[illegible]age proprietary outstripping the requirem[illegible] agriculture, however, reduces the emp[illegible]bor, and creates the tendency to specific [illegible] for specific work. The basis of a body o[illegible]t required solely for agricultural purpo[illegible]hus been laid.

But while [illegible]ndant service conditions have largely disap[illegible] *begár* is enforced in sufficiently many instanc[illegible]ve sensible color to the charge of oppression [illegible]ect to units under no obligation whateve[illegible]orm service at all. The danger of offence [illegible]rection is confined to officials (native), for [illegible]rer, artizan, and trader are usually well [illegible]hold their own against the divided villa[illegible]etary. Where, however, a *zemíndár* own[illegible]eater part of a village, an entire one, o[illegible] villages, his local weight overpowers them.

An agricultural country like India must have its centres and sub-centres of population much scattered, and the service market necessarily partakes of the character of inaccessibility. It becomes, therefore, difficult for constituted authority to satisfy requirements without the agency of a specialised or customary law, or the modified law of *begár*, such as meets the needs of the local labor-employing community. Compulsory or unoptional service thus becomes a State necessity, with the qualification, however, that such service shall be properly appraised and paid for. In this modified form the law of *begár* exists in those fractions of a village, or all of it, in whichthe laborer, artizan or trader, no longer possesses privileges as of yore. A resident of the service classes must work when wanted. Remuneration is matter of adjustment between himself and employer, but there exists no option to refuse to work except for good and valid reason. Only on this basis can *begár*, or compulsory service, be perpetuated for official needs.

It cannot be disputed that the official demand for *begár* is now greater than it was ever meant to be when the village constitution was framed. Our modern official machinery, with its multiplying departments and needs, engrafting on the country a form of civilisation far in advance of its requirements, presses heavily on the rural population in various directions. The old rule of *begár*, or unpaid casual service to the State, based on the assumed possession of local privileges, is preferentially enforced, or where the modified rule is followed, payment fixed arbitrarily.

Rotation is the customary means of regulating service and preventing given units being harassed by consecutive demands, but it becomes a fiction through being improperly worked by the locally elected and officially sanctioned heads or *chaudhrís* of the several service sections. There are *chaudhrís* for Kahárs and laborers, for country carts, &c., in every *qasba* and municipal town, while in the villages the *lambardárs* or headmen perform unpaid the same functions in virtue of usually hereditary office.—*A. P. W.*

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355. **Khatri Customs—Maunan.**—Khána Khatrís are obliged to take their sons for the ceremonies of *maunán*, or first head-shaving, to Dipálpúr, *tahsíl* Chúnián, in the Lahore District, owing to a belief founded on the following legend:—A Bráhman, named Laha, was childless, and went into the *bár*, or wilds of the Lahore District, to practise austerities, which he performed with such success as to draw upon him the favor of Chandiká (Durgá), the patron goddess of the clan, who granted him a son; but as he was too old to beget one, she gave him one ready grown called Jasráj (!) on condition that no abusive epithet was to be applied to him. Like all spoilt children he was wayward and fretful, and his adoptive mother, forgetting the warning, one day said to him: "*Tú ne gar já*, sink into the earth!" because he

would not heed her call from the door to come into the house. He immediately sank into the earth, and the old woman was only just able to save him by the top-knot. Hence the custom.

The Kapúr, Malhautrá, and Seth Khatrís may perform the ceremony anywhere, provided there is a river or water containing water from Dipálpúr.

The Handá Khatrís perform it at Pákpattan, alleging that Shekh Faríd'uddín Shakar Ganj (see Vol. I, note 1054) is their patron!

North of Lahore the Handá Khatrís resort to a tank near the town of Gújrát to perform the *maunán* ceremonies, carrying the youngsters about to undergo it in procession with drums and music, because a brick from Shekh Faríd's shrine has been thrown into the tank and so made it sacred.—*W. B.*

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356. **Khatri Customs—Handas—Jatka.**—The Handás will not eat animals slaughtered *jatká* (striking off the head at a blow) after the Hindú fashion, but cut their throats like the Musalmáns. See preceding note for the reason of this Musalmán proclivity.—*W. B.*

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357. **Khatri Customs—Handa Marriages.** A Handá bridegroom has a piece of red silk, weighing 1¼ *páú* (half ounce), tied to the strings of his *chapkan* (coat), and when he reaches the bride's house he opens it and puts it before his mouth with the right hand like a handkerchief.—*W. B.*

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358. **Dhund Marriages.**—In Vol. II, note 282, it would have been more correct to say that Dhúnds rarely marry out of their own *tribe*, though members of the different *clans* will intermarry; *e. g.*, Chandiáls with Ratniáls.—*E. Molloy.*

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359. **Re-marriage of Widows.**—The denouncers of the custom of forbidding widows to remarry, while they rightly look on it as only less barbarous than *satí*, often speak of it as if it were all but universal. The trait is characteristic. The man who wears the sacred thread is all too apt to ignore the millions who do not. But, as a fact, the enforced celibacy of widows is practically confined to the Bráhmans, the Rájpúts, and those who imitate their customs, and on that ground arrogate to themselves a factitious superiority. Thus, to go into detail, out of a list of castes which may be taken as fairly representative of the population of the eastern districts of the N.-W. Provinces, we find that the Bráhmans, the Rajpúts, the Agarwálás, and other kindred high-caste Baniyás, and the ambitious Káyasths are the only great castes who enforce this rule. A few others, such as [illegible] Bhúinhárs, who, if you believe them, are Tr[illegible] ma Bráhmans; the Khatrís, who claim that [illegible] a primeval mistake in orthography separa[illegible] them from the true Rájpúts; the Atíths, and [illegible] or two others follow the same practice. Be[illegible] these lies the great mass of the agricultural [illegible] industrial population, and with these w[illegible] marriages are the rule. There is, however, [illegible] reservation to be made, that, just as the s[illegible] sion of women has spread from the Muham[illegible] dan harem till it has become an indispens[illegible] mark of gentility in Hindú homes, so the m[illegible] tenance of celibacy amongst its widows is [illegible] of the first steps taken by a brotherhood [illegible] *parvenus* as they advance to wealth or disti[illegible] tion. Thus the village silversmith has no obj[illegible] tion, as a rule, to marry or give in marriage [illegible] widow, but many of the wealthy guilds of [illegible] same class in larger towns have adopted [illegible] restriction. The fact, however, remains [illegible] numerically the vast majori[illegible] f the popula[illegible] do not condemn the widow [illegible] celibacy of [illegible] long servitude, and it is a fa[illegible] hich those [illegible] administer the law should [illegible] fully remember[illegible] For the widow re-marriag[illegible] owever irregular [illegible] in the eyes of a Hindú puris[illegible] in the eyes [illegible] the castes practising it in all [illegible] ects a good [illegible] valid union. It may be a w[illegible] f difficulty [illegible] time to convince the higher [illegible] of the i[illegible] of their favourite custom; b[illegible] anwhile m[illegible] may be done by according [illegible] d and, so fa[illegible] possible, a legal sanction to [illegible] contrary p[illegible] tice where it exists. Let u[illegible] ow far th[illegible] done. A custom of at lea[illegible] al laxity, [illegible] Muhammadan *nikáh*, is reco[illegible] by the [illegible] as a valid marriage. T[illegible] or lev[illegible] marriage, as practised am[illegible] ts, has [illegible] similarly admitted to the [illegible] e at least [illegible] prosecutions. But, so far as [illegible] he [illegible] ary *sagái*, the more usual [illegible] idow [illegible] marriage, has not received [illegible] h sanct[illegible] The principle involved has [illegible] een affirm[illegible] by statute. But, in practic[illegible] d childre[illegible] a *sagái* inherit as legitimate [illegible] er? In c[illegible] of bigamy and adultery, [illegible] a prosecu[illegible] under the Penal Code lie? [illegible] are the cr[illegible] questions, and they are que[illegible] which, we [illegible] mit, might, with great adva[illegible] o the ca[illegible] marriage reform, be auth[illegible] ely answer[illegible] The matters are not of a[illegible] which us[illegible] come before the High C[illegible] The parti[illegible] these marriages are genera[illegible] s in the [illegible] blest spheres of life, and [illegible] nly tribu[illegible] the *pancháyat*.—*Pioneer*, N[illegible] 2, 1884.

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360. **Re-marriage of Widows—Cer[illegible] nies.**—It is perfectly easy, except in the case of [illegible] most degraded castes, to prove regular marri[illegible] The ceremonies are tolerably constant, and [illegible]

ubiquitous Bráhman is called in to give a religious sanction to the rite. But when we come to the *sagái* we are met at once with the difficulty of defining exactly what separates a marriage from mere concubinage. The customs governing such unions are nowhere reduced to written law, and probably differ widely in different castes and different parts of the country. There is never any religious ceremony. The following is an outline of what is, perhaps, the commonest custom. Where a widow is to be married to a bachelor a branch of a *jait* tree is set up in the courtyard of the bride's house, and round this the women friends of the contracting parties sing for a number of successive evenings rustic marriage songs. Then on the appointed day the bridegroom decorates the tr [illegible] vermilion,
clothes the bride in garme [illegible] aments of
his own provi [illegible] d with the
vermilion fro [illegible] hus restored
to [illegible] e, takes her
to [illegible] ies a widow
the [illegible] e. There is
an air [illegible] which seems
suggt [illegible] hat the parties
ought to [illegible] ves. The bride-
groom w [illegible] and such clothes
and orna [illegible] repairs at night-
fall to th [illegible] with him a little
box of th [illegible]. He has then
to wait b [illegible] in the dead of
night, o [illegible] dark that a
man's f [illegible] hes the bride
in the g [illegible] lies the ver-
milion [illegible] through the
darkne [illegible]

In [illegible] proceeding is regarded
as per [illegible] The parties are in the
society [illegible] r children inherit, and
the u [illegible] finity are claimed and
admit [illegible] think lies a possible
and [illegible] sis for the definition of
valid [illegible] he parties recognised
as m [illegible] ethren and admitted to
caste [illegible] woman received by the
com [illegible] of her [illegible] Do the children inherit?
these questi [illegible] e answered in the affirma-
tive, we think [illegible] least a presumption of
marriage shou [illegible] to be established with-
out further [illegible] o the exact nature of the
attendant ce [illegible] and that the parties
should be *pr* [illegible] itled to all the protection
which the law [illegible] njugal rights. In other
words, let it [illegible] nderstood that the proof
required by co [illegible] in matrimonial cases
a proof, [illegible] that every stipulation of the
Dharmashástras has been fulfilled, but that the
relation between the parties is one approved and
recognised as constituting a valid marriage by
the customs of the caste to which they belong.

It will probably be found, in the long run, that greater progress can be made by fostering good customs which exist than by battering at inveterately bad ones.—*Pioneer*, November 22, 1884.

FOLKLORE.

361. **Drinking Water—Arora Women.**—Among the Arorás some women will wash the great toe of the right foot of their husbands, and, mixing the water with other water, will use no other for drinking purposes. This is done in hopes of dying before the husbands, the dread of becoming a widow being so great.—*Kakku Mall: Faizábád.*

362. **Procuring Sons—Arora Women.**—Some Arorá women, when barren, will eat only once in the 24 hours, and that too at night after a contemplation of the stars. Others will abstain from salt altogether during the four rainy months—June to September.—*Kakku Mall.*

363. **Spilling Salt.**—See Vol. I, note 451. This is a Muhammadan superstition, and appears to be common throughout India. Is salt emblematic of faith (*cf.* such expressions as *namak halál*, *namak harám*, &c.), and as such respected by the *Faithful?*
S. Manuel.

364. **Surma.**—See Vol. I, note 444. The story alluded to answers to, and is in fact believed to have been appropriated from, Biblical history—(*cf. Exodus XXIV*, 16, and other passages). The mount is Sinai, called Túr-i-Síná or simply Túr (= mountain in Syriac), and the antimony obtained from it is *koholu't-Túr. Kohol* in Arabic is *surmá.*
—*S. Manuel.*

365. **Omens—Dreams—Calcutta.**—Continued from Vol. I, notes 360, 769, and 1013.

(*k*). To see one's self walking in a garden denotes advancement to fortune; if gathering the produce of it, the dreamer will be happy in marriage and have a large family. Such a dream, too, generally betokens great success to the lover, and increase of business to the tradesman.

(*l*). To see one's self brushing or combing the hair portends success in love, trade, or some other pursuit.

(*m*). To see horses is very lucky; if white, they denote speedy news; if black, the dreamer may expect to hear of the death of an acquaintance.

(*n*). To see the moon darkened denotes sickness and death: to see it in the shape of a full white face indicates, to a virgin, a speedy marriage; to a wife, that she will have a beautiful daughter; to a husband, that his next child will be a son. To handsome and pretty women, it is a good sign to see a full moon, but not to ugly ones.

(*o*). To see one's self dead denotes a speedy marriage and success in all undertakings. To the married it promises young children, who will be dutiful and give great comfort.

(*p*). To see one's self married signifies the death of self or some near relation. To assist at a wedding denotes pleasing news and great success.

(*q*). To see one's self mad is very good: it promises long life, riches, happy marriage, and good children.

(*r*). To see one's self eating anything denotes profit and success in one's present enterprize. A loathing of victuals is a sign of disunion in one's family.

(*s*). To see one's self in the dark denotes affliction and loss in trade; to get out of the darkness into light, is a sign of rising to eminence, or of escaping out of difficulties.—*Julian H. Elliott.*

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366. **Badgers.**—A badger will eat only the livers of corpses.—*W. Crooke.*

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367. **Omens—Donkeys—Journeys.**—It is lucky to meet a loaded donkey when you are going on a journey.—*W. Crooke.*

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368. **Omens—Snakes.**—To see a snake swimming is lucky; on the ground unlucky.—*W. Crooke.*

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369. **Dogs.**—Feeding a black dog to surfeit conciliates the god Bhairava (Siva).—*W. Crooke.*

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370. **Snake-stone—Mani.**—The stone in the snake's head is produced by rain. (See Vol. I, note 607).—*W. Crooke.*

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371. **Sandpipers.**—Sandpipers sleep with their legs up to support the sky at night.—*W. Crooke.*

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372. **Partridges—Moon.**—The *chakor* partridge is in love with the moon, and eats fire at the full moon.—*W. Crooke.*

373. **Cats Sneezing.**—See Vol. I, note A cat sneezing is a signal to stop wor Henderson, *Folklore of the Northern Counties*, Brand, *Observations*, I, 684: Gregor, *Folklore* E. *Scotland*, p. 125.—*W. Crooke.*

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374. **Colour in Folklore.**—See Vol. I, 636, 1052. My wife tells me that when any tion to our family is expected, the cradle anticipated baby is trimmed with blue, mother hopes for a boy, and with pink, wants a girl. I am not aware how far the perstition prevails in England. Probably some Oriental counterpart. My wife al me that her cradles have invariably been med with [illegible] appears that the res so far, ansi [illegible] —*Paiar* [illegible]

375. **Pu[illegible] Provinces.**—[illegible] Bhandárá Dist[illegible] of the black a[illegible] brought cholera [illegible] tion of the *Málgu*[illegible] with his house[illegible] which flowed [illegible] throw his gods [illegible] thrown in after [illegible]

376. **Leg[illegible] of Nurm[illegible] trict.**—Near a [M]uhammad[illegible] or cell) at Núrmahal, muc[illegible] madans and Hindús, is [illegible] down to it. The *faqír* [illegible] is said to have taken a [illegible] boy, who used to visit [illegible] The boy's relatives w[illegible] Ganges, leaving him [illegible] have liked to have g[illegible] saw that he was vexed [illegible] promised to show him [illegible] please him as much as [illegible] took him down the steps [illegible] put him to sleep. The b[illegible] the Ganges at Hardwár, [illegible] coming, and among these [illegible]

On his friends' retur[illegible] when the boy had retur[illegible] at Hardwár after all, [illegible] what had happened.

The well is still known as Gangá, and [illegible] posed in some way to partake of the sa[illegible] the Ganges.—*D. G. B.*

377. **Omens—Dreams—Married Women—Bombay.**—If a married woman dreams—

(*a*). Of a winnowing fan with a married woman's ornaments in it, she will never be a widow.

(*b*). Of a basket of fruit, she will die.

(*c*). Of a semi-circular basket (*suplí*), she will be wealthy.

(*d*). Of fish, she will be poor.

(*e*). Of mutton, she will have much money.—*K. Raghunáthjí.*

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378. **Evil-eye—Looking-glass—Dying persons.**—Many years ago, when a very young girl, I was taken to the bedside of an old lady, a connection by marriage of my family, who had been seized shortly before with a slight attack of paralysis. When I entered the room she was lying propped upon the bed and in a semi-conscious condition—that is to say, I remember doubting at the time whether she really recognized me, though she had known me from my earliest childhood. The bed on which the patient was, faced the window, and in front of it was the usual toilet table and mirror. To my astonishment, the latter was covered with a large white cloth. On enquiring the reason of this, I was told by the attendant that this should always be done in the case of a sick or dying person. She seemed to consider it unlucky that they should see themselves in a looking-glass.

Have the nativ[illegible] India a similar superstition? And can a[illegible]e inform me whether this idea is an univers[illegible] amongst the lower orders in England, or pe[illegible] to the midland counties only? The instan[illegible]note occurred in Notts: a friend tells me [illegible] same notion prevails in Staffordshire al[illegible]mopolitan.

379. **Guinea-fow[illegible] Turkeys — Unlawful Food.**—Musalmáns a[illegible]hodox Hindús will not eat guineafowls (*títa*[illegible]ecause of the "hog's bristles" on the back o[illegible]eir necks. Turkeys are unlawful for food for [illegible]e same reason.—*R. C. Temple.*

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380. **Legend of Pátikota.**—At the ancient site of Pátíkotá, in the Gújrát District, is current the following rhyme, which is based on a very pretty legend:—

> *Pátíkotí beswán, Dhaní, samundaron pár:*
> *Jo shahú lorín apná, Jhelam ghát sambhár.*

Dwelling at Pátákotí, in Dhaní, across the seas: If thou wouldst thine own spouse, go to the Jhelam banks.

The story of the above is as follows:—A Rájá once left a widow with an infant son who fell into very reduced circumstances, and took refuge in Pátíkotá, where the child got employment as a cowherd. One day in the field he came across a beautiful creature, which he chased and caught. A storm then came on, and, mounted on the animal, he crossed the ocean. On reaching the opposite shore he landed at a point where a grand wedding party was passing. The bridegroom was one-eyed and lame of one leg, so his friends determined to make the handsome stranger lad pass off for the bridegroom until the bride was obtained, when, of course, the substitute was to be turned adrift.

The ceremony was duly performed by the substitute, at whom the bride managed to get a full look. While they were together he asked for some food as he was dying of hunger, and she procured some dry rice for him, which she cooked with a portion of her own clothes for fuel. After satisfying his hunger he told her of the trick that had been played upon her, and wrote the rhyme above mentioned on some part of her clothing.

The trick was duly performed, and the substitute, dressed once more in his tattered clothes, was sent away. The bride, however, refused to consort with her ill-favoured husband, and, going to her father, asked him if he had married her to two men, for the man who had taken her home was one-eyed and lame, whereas she had seen that the man who had married her was young and handsome. So, taking some money from her father she set out for Dhaní (Pothowár—see Vol. I, note 617), and guided by the verse, arrived at Pátíkotá, and gave out that she would give a gold piece to any one who would tell her a love story to her satisfaction.

The bridegroom-substitute duly told his tale, and spininng it out for three days, earned three gold pieces; but at last the maiden threw away her disguise, and, showing him the rhyme on her clothes, claimed him as her own.—*W. B.*

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381. **Savoy and Maltese Crosses.**—Why do Muhammadans use these? A cross alternated with a *fleur de lys* may be seen at a Muhammadan shrine at Multán. I lately saw, too, a boat coming up the Satluj with a cross in each corner of its sail. The boatman declined to give any explanation beyond saying that it was a mark.—*M. Millett.*

CASTES AND TRIBES.

382. **Maplas.—Native derivation.**—Of the term of Mahápillá or Mápillas, there are many native derivations current, one of which was given by a *qází* of their own tribe, so as to combine the

two Hindúí words *máh*, mother, and *pillá*, puppy, intimating that it was a term of reproach fixed on them by the Hindús, who certainly rate them below all their own castes, and put them on a footing with the Christians and Jews, to the former of which they apply the same name. In *Asiatic Researches*, Vol. V, p. 27, foot-note, it is stated that "the term is indeed compounded of *mahá*, or *mahai*, and *pilla*, a denominative applied to the first strangers who settled in Malabar, by reason of their being supposed to come from Mocha, which in Malabar is called Mahai, whilst *pilla* is also another Malabar word for child or orphan, and from these two words the Mapillas are said to take their name of children, or natives, or (perhaps) outcastes, of Mahai or Mocha."—*K. Raghunáthjí.*

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383. Groups of Clans—Khatris.—The Khatrís of the Panjáb are grouped into four divisions, which we may call (*a*), (*b*), (*c*), and (*d*); (*a*) consists of four clans, Khâná, Kapúr, Malhautrá, and Kákar or Seth; (*b*) of eight clans,—some say twelve—Dháwá, Talwád, Choprá, Tanen, Kadáwá, Váká, Seghal, Bhel; (*c*) of fifty-two clans; (*d*) of one hundred clans. These divisions depended chiefly on the laws of intermarriage: (see Vol. I, note 908). Thus (*a*) takes girls from (*b*), but does not return the compliment, and so on down the scale. This is seemingly the Indian way of expressing aristocracy, for the Sayyids act in precisely the same way with the Qoreshís.

[It also leads to infanticide among the highest clans, owing to the difficulty of finding husbands for daughters concurrent with the obligation to marry off every daughter.—ED.].

Among these divisions (*a*) has the highest notions of purity of descent and are extremely exclusive.—*W. B.*

LANGUAGE.

384. Corruptions of English—Kitchen words.—For philological purposes *any* class of corruptions of English will indicate what directions the words are taking in changing their forms on their way from English into the vernaculars, and so are valuable, so far as *boná fide*, as finding facts on which to base the laws of the changes.

A class of words is becoming very common in our Anglo-Indian kitchens, used by native cooks in describing English dinners and in conversation with their English mistresses. These words are no longer learnt by the cooks direct from English lips, but are taught by old cooks to the younger generation springing up round them, and so are becoming, as far as the technicalities of the kitchen are concerned, *boná fide* vernacular words, and very interesting.

I have no doubt a large number of these words could be gathered without much trouble, and the following instances are meant as a beginning in this line of research. They [illegible] taken from listening to a cook taking [illegible] from his mistress :—

Sáns	... सांस	... sauce.
Chámp	... चांप	... chops.
Bablíkuk	... बबली कुक	... bubble [illegible] squeak.
Rámkín tost	... रामकीन टोस्ट	... ramakin [illegible]
Sámkín	... सामकीन	... champ[illegible] (the [illegible] of Ang[illegible] dians).
Sánbíf	... सानबीफ़	... sandwich.
Serí	... सेरी	... sherry.
Mattan	... मटन	... mutton.
Dajan	... डजन	... dozen.
Faríd	... फ़रीद	... fried.
Salád	... सलाद	... salad (le[illegible] tuce).
Dabal-gril	... डबल ग्रिल	... devilled (gr[illegible] ed).
Keparí sáns	... केपरी सांस	... caper [illegible]
Brant kastad	... ब्रंट कस्टद	... burnt [illegible]
Krás	... क्रास	... crust.
Krás páí	... क्रास पाई	... pie cru[illegible]
Pás	... पास	... a [illegible] side-[illegible] (which [illegible] "pas[illegible]
Machhí pás	... मच्छी पास	... a side-[illegible] fish.
Sikin	... सिकिन	... a second[illegible]
Main títar sikin banáún?	मैं तीत[illegible] बना[illegible]	(Shall I [illegible] second [illegible] of partr[illegible]
Pás karná	... पास क[illegible]	... to send [illegible] (pass) [illegible]
Aish puding	... आइस[illegible]	... ice pudd[illegible]
Chikan	... चिक[illegible]	... chicken.
Dabal rotí	... डबल[illegible]	... an Engl[illegible]
Sífed	... सीफे[illegible]	... sheep's h[illegible]
Síf-tang	... सीफट[illegible]	... sheep's [illegible]
Hátípích	... हाती[illegible]	... } artichoke[illegible]
Hátíchak	... हातीच	... }
Chik	... चिक	... pig's che[illegible]
Pátish	... पाटिश	... potted [illegible]
Wait minas	... वैट मिनस	... white-m[illegible] (fricass[illegible]
Biláspán	... बिलासपान	... blanc-ma[illegible]
Kiling	... किलिङ	... clear (clean).
Kiram	... किरम	... cream.
Krámp chámp	... क्रांप चांप	... crumb c[illegible]

R. C. T[illegible]

385. **Idioms—Euphemisms.**—*Apropos* of Vol. II, note 60, I note a few other phrases which illustrate the same sort of *nek-fáli* or tendency to euphemism as that spoken of by "*Munshi.*" The derivation of the Arabic word *qáfila* from *qafúl*, returning from a journey, points to the same characteristic. So also the phrase *chirágh gul ho gayá* (the lamp has become snuff), for *bujh gayá* (gone out); *Sáin, barakat hai* (Sir, my blessing) said to a beggar when there is nothing in the house; and *jam hi jam haim* (it is for ever) said by a woman when her husband is enquired after and is not at home.—*S. S. Allnutt.*

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386. **Idioms—Nak pakro—Follow your Nose.**—I was once riding to my camp late on a dark night with a *chaukidár* for a guide. It was so dark that the *chaukidár* was obliged to ask his way from the occupant of a hut we passed. The answer was "*sídhi sídhí chalo, nák pakarke*, go straight and follow your nose."—*G. E. W.*

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387. **False A abicisms.**—See Vol. II, note 58. Hospital is represented by *munshís* as اسپتال, *ispitál*, and I have been assured that it was a true Arabic word; my informant derided the idea of an English origin. The ط was enough to prove it Arabic, and the fact that پ does not occur in Arabic words went for nothing.—*M. L. Dames.*

[But اصطبل, *astabal*, a stable, is an Indian word through Persian from Greek, and is not a corruption of stable.—Ed.].

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388. **Corrup on of English.**—*Kirmich* is used for canvas and appears to be a corruption of the English word.—*M. L. Dames.*

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389. **Anglo-Indian words—Mango.**—See Vol. II, note 67. The word *mango* is a corruption of the Sunda (Malay) name *mang'ga*, and Balfour says that through the agency of Europeans the corrupted form of the Sunda name for the wild mango has become prevalent throughhout the East from Madagascar to the Philippines, and has extended to America.—*J. G. Delmerick.*

HISTORY.

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390. **Buddhist Kings—Salivahana—Rasalu.**—It has always struck me that the Sálivâhana of the Panjáb may have been one of the later Buddhist monarchs who propagated that faith by the aid of the Gurús Gorakhnáth and Machhandarnáth, and especially of his legendary son Púran, the Bhagat or Saint. I see that his other legendary son Rasálú has been treated as a sun-myth, but his whole story has too much of an historical ring about it for this to be credited. For instance, the amours of Rájá Hodí with his wife (see Vol. II, note 282, &c.), and the story of a Rájpút princess putting an end to his aspirations of the re-conquest of his revolted provinces in Central India.—*W. B.*

[The story of Rasálú's unhappy wife Kokilán has been several times treated, but it would be very interesting to procure the legend of Rasálú's death at the hand of the Rájpút princess.—Ed.].

391. **Raja Todar Mal's birth-place.**—See Vol. II, note 181. In the *Roman-Urdu Journal* for August 1879 I wrote as follows:—

The *Ma'ásiru'l-Umrá* says Todar Mal was born at Lahore, but Mr. Ferrar,—*vide Proceedings* of the Asiatic Society for September 1871,—has almost certainly proved that Todar Mal, who was a Choprá Khatrí, was born in Láharpúr, in the District of Sítápúr in Oudh. There was a second Todar Mal, also noticed in the *Ma'ásiru'l-Umrá*, who flourished in the time of Sháh Jahán. This man was a Tannan Khatrí, and the Hindú Bháts of the Panjáb still commonly recite satirical verses concerning his parsimonious habits in having distributed *kaure ghí ke gandhaure*, or sweetmeats prepared in bitter or rancid *ghí*, at a marriage feast!—*J. G. Delmerick.*

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392. **Mahan Singh defeats Jai Singh.**—In *A. D.* 1844 we find Mahán Singh and Jai Singh at Amritsar, and a dispute arose about the plunder at Jammun. Jai Singh demanded a share for his abstinence, while Mahán Singh rejected his claim on the ground that he had received no assistance from him. This refusal incensed Jai Singh, and resulted in an open rupture between the two chiefs. Mahán Singh, aware of the force at the disposal of Jai Singh, solicited the aid of Wazír Singh, the bravest soldier in the Panjáb, who was at Sharaqpúr. Wazír Singh was met by Jai Singh and Karam Singh, who implored him to abandon his ally, and join them. This, however, he refused to do, and joined the camp of Mahán Singh near Majíthá, against which place Jai Singh was advancing. The armies lay face to face throughout the night at a distance of one mile apart. Early in the morning Mahán Singh led the attack, and after much bloodshed forced Jai Singh to fly, his ally Karam Sing coming in and offering his submission. Though defeated Jai Singh was not vanquished, and he prolonged the war another two months, mustering his followers near Nawáshahrá, a village five miles from Majíthá, where Mahán Singh had removed his head-quarters.—*W. A. Campbell.*

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393. **Karam Singh aids Mahan Singh.**—Karam Singh was deputed by Mahán Singh to reduce the fort of Khoman, and Dal Singh was

sent with a body of cavalry to assist. He accomplished his task to the satisfaction of Mahán Singh who now felt secure in his fidelity. —*W. A. Campbell.*

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394. **Retirement of Jai Singh.**—After two months' desultory skirmishing Jai Singh was driven by Mahán Singh from all his positions above Nawáshahrá, and as a last resource he sent for his son Jassá Singh, who immediately advanced to assist his father, and used such expedition that he crossed the Biyás within twenty days of his receiving the summons. There he was met and slain by Gurbakhsh Singh, and grief at his loss and gratitude at the magnanimity of his opponent, who paid him a visit of condolence, induced Jai Singh to give up the unequal contest he had so ably maintained, and he retired first to Kotalpur and finally to Kángrá.—*W. A. Campbell.*

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395. **Defeat of the Ahluwalias.**—Mahán Singh then overcame the Bangash tribe and moved on to Adínanagar, where he confined his prisoners Sáhib Singh, Tárá Singh, and Bágh Singh Ahlúwáliá. From Tárá Singh he had wrested Miání and Banjí, and a portion of the Ahlúwáliá province from Bágh Singh. His chief generals in this campaign had been Nar Singh of Nárowál, Khushhál Singh, Mián Tárá Singh, and Fatteh Khán Awán. —*W. A. Campbell.*

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396. **Mahan Singh and Sansar Chand.**—Rájá Sansár Chand, who had an army on the banks of the Biyás, now sent a messenger, desiring an interview with Sirdár Mahán Singh, and these two chiefs met at Kahimgarh. Sansár Chand's object was to obtain the aid of Mahán Singh in taking Kángrá from Jai Singh. This Mahán Singh promised to do, and he opened up negotiations with Jai Singh for the purpose, but they fell through. On his return from the Biyás he took the village of Khanián from the Nihang Sikhs, and settled down in Rámnagar, where he entertained Qadru'z-Zamán.

Mahán Singh, who was an ardent admirer of Rájá Sansár Chand, permitted his friendship for that prince, and perhaps his enmity for Jai Singh, to embroil him in another quarrel with that Sirdár. Sansár Chand sent an envoy to Mahán Singh with valuable presents, and asked his assistance in retaking Kángrá by force, since it could not be had otherwise, offering for the services of an adequate contingent a sum of two *lákhs* of rupees, to be paid down immediately the fort was taken. Mahán Singh sent a large force under the command-in-chief of Díwán Dayyá Rám with Muhammad Sádiq Khán as second-in-command, and they rendered such valuable assistance that Jai Singh Kanhayyá was forced to surrender, but not until he had maintained his post for six months and his provisions were entirely exhausted. The Díwán apprised his master of this happy result and was instructed to demand the stipulated payment; but Sansár Chand was loath to part with the money, now that he had realized his object, and framed innumerable excuses. An altercation ensued and the friends took to fighting. The Díwán was defeated and lost Muhammad Sádiq, but not until he had proved his worth. The Díwán managed to make good his retreat. Mahán Singh was wroth at the perfidy practiced by the Rájá, but his hands were too full to permit him to wreak his revenge as he wished, so he postponed that satisfaction till opportunity again offered.—*W. A. Campbell.*

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397. **Ranjit Singh falls ill.**—The legends of Jammún lead one to infer that Mahán Singh made a second predatory excursion into the mountain fortresses of Jammún at this time, which had recovered from the effects of his last invasion, and was again wealthy and prosperous. On his retreat he was met at Mináwar by Alambágh and other hill chiefs, who tendered their submission and promised allegiance. Here Ranjít Singh fell seriously ill, and his father was obliged to leave him with an escort of 200 horse under Lála Hákim Ráí, with instructions that he was to be kept constantly advised of the progress of the disease. He continued his march to Rámnagar where he gave extensive charities to propitiate heaven in favor of his son, and when he received him back in good health, a public feast was given and bestowals of large alms made.—*W. A. Campbell.*

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398. **Ranjit Singh marries Jai Singh's daughter.**—At Rámnagar he received a proposal of marriage from Jai Singh Kanhayyá, who offered his daughter to Ranjít Singh. It would appear that Jai Singh finding the Rájá and Díwán at blows, changed his mind about surrendering Kángrá, and endeavoured to maintain it now that he had but the one opponent to deal with, but his extremity was too great, and he was again obliged to capitulate, not, however, until he had extorted a promise from the Rájá that he would aid him in the attack, which he contemplated making on Mahán Singh for so causelessly joining issue against him. The Rájá took an oath to this effect, and kept it this time until he found himself in actual possession of the fort, when he proved as false to his foe as he had been to his friend, alleging that he was unequal to an attack on Mahán Singh. Jai Singh's case now appeared hopeless, and so, acting under the advice of Mái Sadákaur, he offered his daughter in marriage t

Ranjít Singh, to which proposal Mahán Singh gladly acceded, and a reconciliation, which became a fast friendship, ensued between the two old enemies.—*W. A. Campbell.*

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399. **Mahan Singh defeats the Bhangis.**—Mahán Singh now retraced his steps to the Chenáb to settle his possessions, but on his arrival at the village of Kráni he was disagreeably surprised to hear of a coalition formed among the Bhangí chiefs for his overthrow, and that they had obtained the help of Jodh Singh. Mahán Singh was not a man to be deterred at the prospect of a fight, so he made ready and advanced to meet his enemies. He met them, and after great loss of life on either side dispersed the combined armies, who lost Jodh Singh, while on his side Sobhá Rám was killed. He then proceeded against Wazírábád and put a chief of that place named Mián Bhadráni, who had taken up arms, to death.—*W. A. Campbell.*

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400. **Ranjit Singh defeats the Bhangis for his father.**—Mahán Singh now contemplated the absorption in his own territories of the district of Sodahral, which he purposed wresting from Sáhib Singh, and thereby striking a decisive blow at the power of that branch of the Bhangí Misal. A severe encounter took place, and when victory appeared likely to attach to Mahán Singh, his opponent, who had run out of ammunition, bribed some of Mahán Singh's soldiers to supply him, and the result was that Mahán Singh was obliged to quit the field himself from want of ammunition and confidence in his own troops. Shortly after, and while the campaign was still in progress, Mahán Singh was obliged from ill-health to leave the conduct of his forces to his young son Ranjít Singh, under the care of his generals, and retire to Gujránwálá. Sáhib Singh had solicited the assistance of Karam Singh, Dal Singh, and Jodh Singh. The latter advanced to his assistance, but Ranjít Singh, to avert the junction of their forces, threw himself in the way, and totally routed Karam Singh at Mahárájkot in *St.* 1846 (*A.D.* 1789), slaying, among others of minor importance, Charat Singh Aláwálá and capturing the baggage of the army, which the prince forwarded to his father in confirmation of the intelligence of his victory.—*W. A. Campbell.*

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401. **Amritsar Tanks.**—The four sacred tanks are the Santokhsar, made by Gurú Rám Dás in *A. D.* 1567; the Rámsar, made by his son, Gurú Arjan in *A. D.* 1603; the Kaulsar, made by Gurú Hargobind in memory of Kaulán, the daughter of the *Qází* of Láhor (but?—Ed. See Vol. I, note 740) and the Gurú's favourite concubine in *A. D.* 1621; the Bábaksar, also made by Gurú Hargobind in *A. D.* 1622.—*E. Nicholl.*

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402. **Jhandiala—Amritsar District.**—Jhandiálá was founded by a colony of Jatts, who named the town after Jhandá, the son of the founder. It boasts of a Darbár Sáhib, or metropolitan temple, and a "Gurú" or high priest, because Bábá Handál was granted a *manji* or *masnad* (See) by Gurú Amar Dás in *A. D.* 1561. The place has no historical interest beyond the fact that in *A. D.* 1762, when held by a Gurú Niranjaní, it was invaded by Chart Singh, the grandfather of Ranjít Singh, to punish him for having submitted to, and taken service under, Ahmad Sháh Durrání.—*E. Nicholl.*

[For some account of Handál and Jhandiálá, see *Calcutta Review*, Vol. LXXIII, p. 254.—Ed.]

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403. **Taran Taran.**—There are various meanings given to the name Taran Táran. One writer says it means "aiding to swim across," another "salvation," and a third "cleansing water." The first meaning is the correct one, and is connected with the tradition that the tank has miraculous healing effect on persons afflicted with leprosy who swim across it. (See Vol. I, note 399).

If was founded by Gurú Arjun, who built a large tank there, and a Sikh temple to the northern side, with a dome overlaid with gilded copper-plates, after the style of the Harmandir at Amritsar. Ranjít Singh made the other sides of it of burnt brick with materials from the Naurangábád Saráí, one of those built by the Mughals on the high road from Dehlí to Lahore. The mythical power of the water to cure leprosy would appear to have been pronounced by Gurú Arjun to get rid of lepers from the Darbár Sáhib. A large quarter of the town is still inhabited by lepers drawn there by the reputation of the place.

At the north-west corner of the great tank is a lofty column built by Náo Nihál Singh, grandson of Ranjít Singh.—*E. Nicholl.*

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404. **Zain Khan—Governor of Sirhind.**—In Vol. II, note 71, Ibn Khán is evidently a faulty transliteration of Zain Khán, which was the Governor's name.—*D. G. B.*

ANTIQUITIES.

405. **Patikota-Gujrat District.**—On the north-west boundary of the Gújrát District, adjoining Kashmír, is the *débris*, covering about 50 acres, of an ancient site. Local tradition gives

it the name Pátíkotá, and says that it is a portion of a town that once extended from Bhimbar to Khobar, a distance of thirty miles! Pátíkotá is situated on a dry but extensive hill stream called Jábá, and a couple of miles further to the north is a sandy stream called the Sukhetar. Its ruins have furnished a copious supply of large bricks over a foot square, and three inches thick, used in the buildings erected in the modern villages of the neighbourhood. In the excavations thus made, which extend to a depth of fifteen feet, are to be traced the lines of a square fort some 200 yards square, with one round bastion and entrance to the north. The only stone-work apparently extracted from the site are some sandstone slabs, with holes for metal cramps, used in the flooring of the *masjid* at Básau, the village on the site, and in the gravestones of the graveyard close by. There are jingles in everyone's mouth regarding this locality, connecting it with Alexander the Great. Thus:—

Itián kharián, bhale kumháre,
Sháh Sikandar Zu'lkárnain de báre!

Good bricks, O excellent potter,
(Come from) the fort of King Alexander of the two horns.

Zu'lkárnain being of course the well-known epithet of Alexander the Great.—*W. B.*

MISCELLANEOUS.

406. **The Soma Plant.**—In the *Academy* for October 25th, 1884, p. 274, Professor Max Müller writes on the subject of the *Soma* plant with regard to its possible discovery by the Afghán Boundary Commission. He gives a description of the plant from the *Ayur-veda*, and points out that in Sir J. Hooker's opinion the *Sarcostemma* alone combines the different qualities, but this genus is rejected as being a native of the Bombay Presidency, while the true *Soma* was not.

My object now is to draw attention to the claims of the genus *Cuscuta*. The best known species is *Cuscuta reflexa*, usually known as the air-plant. It is leafless and fleshy on the surface, and if it does not destroy phlegm and cause vomiting, it is at any rate used for excessive bile, and for purifying the blood. My attention was drawn to the parasite by its Balochí name *Hom*, which corresponds very closely with the Zend form *Haoma*. Balochí being an Iranian language, which preserves many Zend or old Persian forms, might well have preserved this word. I do not suppose that the *Cuscuta reflexa* itself is the *Soma* or *Haoma* of the Aryans. It does not possess all the characteristics of the *Soma* as described in the *Ayur-veda*, and it is, besides, spread all ov[er] India. But a reference to Hooker's *Flora of Brit[ish] India* shows that there are several species [of] *Cuscuta* found in the Himálayas, Hindú-Kush, an[d] Thibet. It is possible that some one of the[se] may be found to be the true *Soma*. A nom[ad] race like the Baloch might well have broug[ht] the name with them, and applied it to the Ind[ian] plant, (which exists also in Balochistán).

This plant is popularly credited with ma[ny] wonderful qualities, which may perhaps be [ac]cepted as an additional argument for as[so]ciating it with the sacred *Soma*. "Edgew[orth] mentions that the hill tribes of the Panjáb be[]lieve that crows pluck twigs of this and *Cu[scuta] anguina* and drop them into water when th[ey] become snakes, and so furnish them with fo[od]. The possession of its root is said to confer th[e] gift of invisibility, and the natives prom[ise] boundless wealth to him who finds them." Mu[r]ray's *Plants and Drugs of Sind*, p. 167, where other authorities are quoted.

I may mention that the Hindustání name [of] this parasite is *Akás-bel* or Heavenly creeper.—*M. L. Dames.*

407. **Favourite Colours.**—Nos. 218, 636 a[nd] 1052. Brande, in his *Dictionary of Science, Lit[era]ture, and Art*, makes a distinction between *prim[ary]* and *primitive colours*. He defines the former to [be] "the colours into which a ray of white solar li[ght] may be decomposed or separated." Newton su[p]posed them to be seven: red, orange, yel[low], green, blue, indigo, and violet. Herschel in [his] work on *Light*, says:—"In fact, any three pris[ma]tic rays may be assumed as the primary colo[urs], and all the rest compounded from them, provi[ded] we attend only to the predominant tint resulti[ng], and disregard its dilution with white." *Pri[mitive] colours* (as applied to painting) Brande says, [are] "red, yellow, and blue, from the mixtures whe[reof] all other colours may be obtained."

It is a singular fact that these three colo[urs], *viz.*, red, yellow, and blue, are those which [are] not only preferred, but we may say exclusively adopted by *primitive peoples* both in Asia and Europe; that is to say, by those races who, li[ving] in remote or almost inaccessible districts, ha[ve] remained very conservative in their manners a[nd] customs. The women of the Spiti Valley in [the] Himálayas, and of Ladákh or Western Ti[bet] use these three colours in their dress and o[rna]ments. The dress of those of the former pla[ce is] of blue cloth; red and yellow are introduced i[n] trimming and bordering, (the latter very sparing[ly]) and the ornaments of both these peoples [are] composed of red cornelian, coral, rough turqu[oise] and amber, but some of the richer wom[en]

Ladákh introduce small squares of green alternately with red cloth on the under side of the square of sheepskin with the wool on, with which they cover their shoulders both in summer and winter.

When in India I frequently observed that many natives cannot distinguish between light and dark shades of the same colour. I have often been assured by them that two pieces of brown stuff were identical, when there were really several shades of difference between them.

To turn to Europe. The women of some parts of Albania execute embroidery on white cotton cloth for their one under-garment, which is in general a quarter of a yard longer than their petticoat or upper dress. Even tiny girls of four or five are adepts at this kind of work. They seem to use cottons of these three colours only (as far as my observations went).

They have no pattern to go by. It is all done out of their own inner consciousness. In Norway also, in the Museum at Bergen, there are some specimens of Norwegian embroidery, perhaps a century or two old, which have precisely the same character and colouring as the handiwork of t[illegible] Albanian peasant girls.—*Cosmopolitan.*

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408. Gillar P[illegible]r.—Gôitre is a very common complaint amo[illegible] natives of the Himálayan valleys. Foreig[illegible] who use flesh (and wine), and eschew acid [illegible] which the natives have a marked weakness [illegible]y a perfect immunity from the disease. Iod[illegible] in the form of tincture is much in request, a[illegible] believed to be an effectual remedy in the incip[illegible] stage. Iodine is obtained from a variety of [illegible] plants, and *gillar pattar* (*Laminaria sachharin*[illegible] a common sea-weed, the efficacy of which [illegible] tributed to the iodine contained in it. S[illegible] Waring's *Pharmacopœia of India*. The only diff[illegible]ce is, that the latter is used *internally*. Note [illegible]t the discovery of iodine does not date beyon[illegible] 1813, and its introduction in our *Materia Medica* i[illegible] still recent.—*S. Manuel.*

BIBLIOGRAPHY.

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409. Ethnology — **Aqwamu'l-Hind.** — An Urdú book, by Kishorí Lál, a *Munsif* in the N.-W. P., and published by Nawal Kishor of Lucknow, 1871; pp. 56. It is an; account of the castes and tribes of the Hindús.

The names of the castes, for the sake of clearness, are given in both Persian and Nágarí characters:—

- (i). The Bráhmans.
- (ii). The Chhatrís and Khatrís.
- (iii). The Bais or trading caste.
- (iv). The Káiths.
- (v). The 36 tribes beyond the pale of the "Four Castes."
- (vi). The *Partilom* or low castes.

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410. **Karnama Sikandari.**—By Gúgal Parshád, published by Nawal Kishor, 1873; 88 pp. As the title signifies, this book is an account of the doings of Alexander the Great from the Oriental point of view.

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411. **Miratu's-Salatin.**—By Gúgal Parshád, published by Nawal Kishor, 1874; 3 vols., pp. 451, 537, and 120 foolscap. This is an Urdú translation of the well-known work *Sairu'l-mutákhirín* by Ghulám Hussain Khán, fully noticed by Elliot, Briggs, Scott, and others.

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412. **Muntakhabu't-tawarikh.**—An Urdú translation by Maulví Ahtishámu'ddín of Murádabád of this celebrated Persian work of 'Abdu'l-Qádir Badáuní, published by Nawal Kishor, 1874; pp. 545 foolscap. The original work has been fully noticed in Elliot's *History of India* by Dowson, Vol. V., p. 477 *ff.*

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413. **Baharistan-i-Tarikh.**—Or *Gulzár-i-Sháhí*, by Mufti Ghulám Sarwar of Lahor, published by Munshi Nawal Kishor, 1877; pp. 643. It is a general history of Oriental rulers.

CONTENTS.

- (i). History of ancient Hindú Kings.
- (ii). Sketches of the Hindú, Panjábí, and Rájpút States.
- (iii). Ancient Muhammadan History.
- (iv). Rulers of all parts of the Muhammadan world including India.
- (v). Indian Muhammadan States.
- (iv). Kings of England.

In this last we have many names in forms new to Englishmen; *e. g.*, ایجبرٹ for Egbert; شاہ قانوت for Canute; شاہ ولیم فتح مند for William the Conqueror; رچوڈ ظالم for Richard the Third; کرا-ول المشہور کرام ویل for Cromwell.

The book is useful as a kind of encyclopædia of the lives of Oriental kings generally.—*R. C. Temple.*

CATCHES AND SONGS.

414. Children's Song for Rain.—

Barso Rám, jharáke se:
Burhiá mar gaí fáqe se.

Pour down rain incessantly, O God:
(For) the old woman is dying of hunger.
—*Kakku Mall.*

415. **A riddle attributed to Amir Khusrav.**—The following *pahelí* or riddle is thus attributed to the famous poet Amír Khusrav, who died in 1325 *A. D.*

Tirwar se ik tiriá utarí,
Us ne bahut rijhiá.
Báp ká us ke nám jo púchhá.
Adhá nám bataiá:
Adhá nam pitá par piárá!
Bujh pahelí morí,
Amír Khusrav yún kahen:
Apná nám na bolí!

Answer:—*Nibolí*, the fruit of the *nib* or *ním* tree; and a pun on *na bolí*, "did not say," the last words of the verses.

Down came a woman from a tree,
And me she charmed exceedingly.
Asked by what name papa was known,
She mentioned only half her own
And half dear father's: and unless
This, my poor riddle, you should guess,
I, Amír Khusrav, will maintain,
That she did never tell her name!—*Anon.*

416. **Verses called Anmil or Anmel.**—Four women were filling water at a well. Amír Khusrav, wearied by a long journey and feeling very thirsty, stopped there and called for a drink of water. One of the women recognizing him, cried out:—"See, this is Khusrav!" The others enquired—"What, are you really Khusrav whose praises everybody is singing, and whose *pahelián* (riddles), *mukarnián* (surprises, sells), and *anmelián* (discordants), everybody is repeating?" He answered—"Yes." One of them then asked him to tell her something about *khír* (rice boiled in milk); another about a *charkha* (spinning-wheel); the third about a *dhol* (drum); while the last mentioned the word *kuttá* (dog). He replied that he was dying of thirst, and begged for a drink first, but they refused, and declared that unless he would say something on the words they had selected, they would give him no water, whereupon he recited the following *impromptu*.

Anmil.

Khír pakáí jatan se;
Charkha diá jalá;
Ayá kuttá khá gyá!
Tú baithí dhol bajá!
Ab páni pilá.

The *khír* was cooked with skill;
The spinning-wheel caught fire;
The dog came and ate it!
Do you sit and beat the drum!
Now give me a drink.

—*J. G. Delmeric*[k]

417. A Skit at the Brahmans.—

Ae kanágat, phúlí káns,
Báhman máren bhar bhar grás.
Gae kanágat, jharh gaí káns,
Báhman roven chulíon [p]ás.
Chule dí ho gaí dalí da[lí],
Báhman roven galí ga[lí].
Gaí Díwálí, áí Holí!
Ralke Báhmanán bodí kholí.

When the *kanágat* comes, the long gra[ss]
 blooms,
And the Bráhmans g[o]bble up ma[ny a]
 mouthful.
When the *kanágat* goes, [the] long grass dies,
And the Bráhmans wee[p be]side the hearth[s].
And the hearths lie bro[ken]
And the Bráhmans we[ep in] every street.
Goes the Díwálí and [comes] the Holí,
And the Bráhmans i[n cro]wds pluck e[ach]
 others' locks.

The *kanágat* is the fea[st] of Bráhmans w[ith] the oblations made to [ple]ase the souls of th[e] dead. The last line allu[des t]o the orgies at th[e] Holí festival.—*Chaina M*[all].

PROVERBS A[ND] SAYINGS.

418. Panjabi Saying[s].—

(8). *Loríndá Mall nen put de viáh vich sarfá [ka] kítá, par nak vadhní bí changí hoi:*

Loríndá Mall married off his son with the great[est] economy, and has nicely cut off his ow[n] nose: (disgraced himself before his neighbours)

(9). *Billá Mall ajihá chandrá hai, jo an-vale hat[h] kuttá bí nahín márdá:*

Billá Mall is so niggardly that he would [not] strike a dog with floury hands.

(10). *Rám Rattan sap de siron kaudí kadhdá hai:*
Rám Rattan would make something out of a snake's head: (stinginess).—*Aya Singh.*

419. **Panjabi Proverbs.—**

(1). *Anhe chúhe thothe dhán.*
A blind rat (eats) hollow grain.

(2). *Anhí mán puttán dá múnh níjh dekhe.*
A blind mother never sees her sons' faces: (a fool never gains).

(3). *Sahe nún nahín, pahe nún rondí hán.*
I don't suffer for the hare, but for the hole (it has made for itself: said of an attempt to prevent future losses).

(4). *Rabb dá kí páuná? idron patrán udar láuná.*
To find God leave this (world) and go to that, (the next world).—*Atar Singh.*

420. **Jat District—Eastern Jamna Canal—Agricultural Aphorisms.**

(a) *Gehún baháe s[illegible]:*
(b) *Chaná daláe se:*
(c) *Dhán gaháe se:*
(d) *Makhí barí nuláe se:*
(e) *Ikh kasáe se.*

(a) Wheat by ploughing:
(b) Gram by cl[illegible]dding:
(c) Rice by rak[illegible]g:
(d) Maize and [illegible]tton by weeding:
(e) Cane by loo[illegible]ing.

(a) *Gehún*, or [illegible]t, requires well-ploughed and pu[illegible]d soil; whence the term *baháná*, [illegible]ller between ploughings assisting[illegible]

(b) *Chaná*, or g[illegible] prefers the soil in clods or *dalás*, [illegible]ch one cross-ploughing ensures. [illegible]m sown in soil as prepared for wheat [illegible]ds a fodder (not a grain-bearing) [illegible]p through luxuriance.

(c) *Dhán*, or coa[illegible]e rice, is sown broadcast in fields du[illegible]y flooded, and needs raking in. This is done by a *maira*, or plank studded with spikes on its under-surface. A man standing on this plank attached to a pair of bullocks by ropes drives over the field until the seed is sufficiently ploughed into the mud and ooze below the water; whence the term *gaháná*.

(d) *Makhí*, or maize, and *barí*, or cotton, require a well-weeded and loosened soil in the early stages of its growth. The weeding is done by digging out grass and weeds, roots and all, loosening the soil throughout the field to the depth of an inch or two with *khurpás* (hand-hoes); whence the term *nuláná*.

(e) *Ikh*, or cane, after sprouting requires the soil to be loosened to the depth of three or four inches to assist growth. This is done with an implement called a *kass*, or miniature *pháorá* (mattock), which the agriculturist, sitting down to the work, uses with one hand, right or left, as occasion requires.—*A. P. W.*

421. **Parallel Proverbs.—**

(1). *Anján vidyá pránán dá kháú:* Panjáb. See Vol. I, note 141 (5).
A fool's knowledge is a danger to life.
Ním hakím khatra-i-ján: Persian.
Half a doctor and danger to life.
Ním mulla khatra-i-imán: Persian.
Half a priest and danger to faith.

(2). *A, bail, mujhe már:* Hindí. See Vol. I., note 249 (12).
Come bullock and gore me.
Rah jándí balá! do pahar váh já: Panjábí.
Wayfaring evil! rest the noon with me!
(Spoken of those who court trouble).

(3). *Kár bhalá ho bhalá:* Hindí. See Vol. I, note 817 (3).
Do good, and good will result.
This is mendicant's cant. See Ghálib's rendering of it.
Kar bhalá aur terá bhalá hogá!
Aur durvesh kí sadá kyá hai?
Do good, and good will be thy lot!
What else is the mendicant's cant?

(4). *Anhí píe to kuttá chate: átá ghate ke ná ghate?* Panjábí. See Vol. I, note 817 (5).
When the blind woman grinds and the dog licks, will the flour grow less or not?
Andhí píse kuttá kháe, pápí ká mál akárath jáe: Hindí.
When the blind woman grinds and the dog licks, the gains of the wicked go for nothing.
Mál-i-harám búd, ba hál-i-harám raft: Persian.
Ill-gotten gains go as they come.

(5). *Chor nálon pand káhlí:* Panjábí.
The thief's load is in a greater hurry than the thief.
Mudda'í sust o gawáh chust: Persian.
The witness is more eager than the plaintiff.—*S. Manuel.*

422. **Panjabi Proverbs.—**

(1). *Rupaya adhá dhan: anáj sárá dhan.*

The man with money is only half rich: the man with grain is wholly rich. (Money can be stolen, while thieves can only take away a portion of one's grain).

(2). *Káthe di katwí hikí wárí charhdí hai.*
A wooden pot can be put but once on the fire. (Liars are only believed once).

(3). *Roti dá naukar te ghásí ghorá kam desí, par thorá thorá.*
A servant on board wages and a horse on grass will work, but precious little.

(4). *Man kálá tan ujlá, baglá jaisá bhekh: bagle nálon kawá changá, jihrá andharon bahron ek.*
A man with a black heart and a smiling face is like a heron, fair to view; but a crow, which is black inside and outside, is better than a heron, (which is black inside). (An undisguised scoundrel is better than a hypocrite. An evil soul discoursing holy writ is like a villain with a smiling cheek. A goodly apple rotten at the core).

(5). *Harám di maut jihrá Pathánán te wise.*
He who trusts Patháns meets a violent death; (comes to a bad end).

(6). *Kariyá Bráhman, gorá Súd, kotah gardan, kachá Rajpút, yeh sab bure.*
A black Bráhman, a fair Súd, a short-necked man, and a low Rájpút are all bad.

(7). *Hik nán te sau sukh.*
One "No" has a hundred advantages.

(8). *Sach mirchán, te kúr gur.*
Truth is as cayenne pepper, falsehood is as sugar.

(9). *Ranán chár shai pújári: dudh, jawáí, kúr, pitná, kiyá nehre, kiyá dúr.*
Women love four things: milk, sons-in-law, falsehood, and going on mournings, whether near or distant. (In India mourning ceremonies allow women an opportunity of paying visits and leaving the retirement of their houses. Hence such ceremonies are said to be as dear to women as milk or falsehood. Getting their daughters married also affords a pleasant occupation to secluded Indian women).

(10). *Sharáb dián tangán nahín.*
Drunkards have no legs to stand on.

(11). *Kúr dá ákhná te kothe dá bhajná.*
Telling a falsehood is like running along the roof of a house. (A liar cannot go far without falling or being found out).

(12). *Chúhre dá khatiyá, te gae kutte khá.*
Dogs eat the sweepers' earnings. (Ill got, ill gone).

(13). *Chor tísrá ghar wasándá hai.*
It is the third person's house, (the house of the Baniyá who receives stolen property), that the thief enriches.

(14). *Wase minh te bhúrá shinh. Pawe pálá te [illegible] doshálá. Pawe chakhar te bhúrá [illegible].*
In rain your blanket is a tiger (a [illegible] protection). In frost your blanket [illegible] splendid shawl (so warm is it). [illegible] storm your blanket is a wild pig (so [illegible]cult is it to hold).

(15). *Pahárán nál takkar, apná sir bhaj[illegible].*
If you butt at mountains you will b[illegible] your head. (Do not kick against [illegible] pricks).

(16). *Rángar, Gujar, eh do: kuttá billá, [illegible] char na hon, te khule darwáze sou.*
But for Rángars and Gújars and cats [illegible] dogs, we could sleep with open d[illegible] (Rángars are a low class of Musal[illegible] Rájpúts, and the Gújars are the [illegible]herd class).

(27). *Harám mithá.*
Sweet and wicked. (Stolen waters are [illegible]

(18.) *Sunhár di sau khat, loh[illegible]r di [illegible].*
A hundred goldsmith's taps make one bl[illegible] smith's blow.—*M. Macauliffe.*

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423. Balochi Proverbs and Riddles.—

(1). *Sáhib ki insáf khanant,*
Chandí gunáh muáf k[illegible]anant,
Odhá ki Sáhib zor kh[illegible]ant:
Be gwashtaníya sho[illegible]anant.

If a ruler does justi[illegible] people forgive many faults; b[illegible]hen a ruler [illegible] violence then th[illegible] rebel without saying a word.

(2). *Bakhílen sáhibán [illegible]a 'shí jawán.*
A passionate rul[illegible] one considers [illegible]

(3). *Syáhen mádhin sa[illegible]ha,*
Chukhání dil ganj[illegible]a.
The black mare [illegible]addled and the c[illegible] dren's hearts a[illegible] glad—(*i. e.*, sad[illegible] the black ma[illegible] means putting thá*fagh* or girdle on the fire.

(4). *Gokh dhikkí ror phadáth.*
When the cow lows the calf will r[illegible] (*i. e.*, when the gun goes off the b[illegible] will fly).

(5). *Halk ladí dem phadhení.*
The camp is marching, but his f[illegible] backward. (This is used of a [illegible] resting on the shoulder with the m[illegible] pointing backward).

(6). *Málá sar-dai várá dosh.*
Send away the cattle and milk the b[illegible] (This refers to a bees' nest. The [illegible] are to be driven away, and the [illegible] taken from the comb).—*M. Longworth Dames.*

EXTRACTS FROM NATIVE AUTHORS.

GULZAR-I-KASHMIR.

424. **Gulzar-i-Kashmir.**—A Persian book by Díwán Kirpá Rám, of Jammún, published at the Koh-i-núr Press, Lahore, in *A. D.* 1872 : pp. 514. It is a general work on the statistics, history, &c., of Kashmír. The following extracts are from the history, commencing at the Muhammadan period.

[Evidently compiled from the Hindú point of view, and the statements must be taken for what they may be worth.—Ed.].

425. **Sultan Rattanjeo, 1323-1326 A. D. : p. 158.**—The dynasty of the Deos was succeeded by Sultán Rattanjeo (see Vol. I), note 1071, an imbecile prince of Tibet (!), who as a mere child was brought into Kashmír, and so knew nothing of his ancestral religion, and was therefore the more early converted to Islám by a saint called Bulbul Sháh, whose shrine still exists in the Bulbul Langar (at Srínagar). This prince made Sháh Mír his minister and tutor to his son Haidar Khán, and reigned 3 years 2 months and 19 days.

426. **Udin Deo, [illegible] 341 A. D. : p. 159.**—As Sultán Rattanjeo left no h[illegible] e nobles called in Udín Deo to be their leader. [illegible] s the younger brother of Sah Deo, and had been [illegible] ering in the neighbouring hills in hopes of obtain[illegible] the throne. In this reign the Musalmáns (Turks) [illegible] ded the country with a large force, and their prog[illegible] was checked by Ráwan Chand, Pikhná Bat [spelt [illegible] ná Bat in this place in the original], and Sháh [illegible] the leaders of the Kashmír forces. Sháh Mír [illegible] e most distinguished of these. Udín Deo reigned [illegible] years and 2 months.

427. **Kona Rani, [illegible] 341 A. D. : p. 159.**—Koná Ráni was the widow of Haidar Khán, the son of Rattanjeo, who succeeded Udín De[illegible] She made Indarkot her capital, but was a woman of [illegible]o ability. Sháh Mír had the upper-hand in her time, and when Ráwan Chand died he caused Pikhná Bat to be murdered, and then asked Koná Ráni to be his wife. She did not outwardly refuse, but when called to his bed, she took the wiser course of killing herself rather than be the wife of her husband's foster-brother and tutor. She reigned 5 months only.

428. **Shah Mir—Su[illegible] Shamsu'ddin I, 1341-1346 A.D. : p. 160.**—Koná R[illegible] was succeeded by Sháh Mír under the title of Sultán [illegible]amsu'ddín. He died 746 *H.* (1346 *A. D.*).

429. **Sultan Jamshed, 1[illegible]46-1347 A. D. : p. 160.**—Sultán Shamsu'ddín left two sons, Jamshed and 'Ali Sher. Jamshed succeeded him, and governed for about a year when 'Ali Sher collected [illegible]n army and marched against him. The brothers [illegible] at Wantipúr, when 'Ali Sher gained the victory [illegible] throne in 748 *H.* (1347 *A. D.*).

430. **Sultan 'Alau'ddin, 1347-1357 A. D. : p. 160.**—'Ali Sher took the title of Sultán 'Aláu'ddín. He was fond of magnificent buildings, and founded the *muhalla* (in Srínagar), called to this day 'Aláu'ddín-pura. He governed the country 10 years and 8 months.

431. **Sultan Shahabu'ddin, 1358-1378 A.D. : p. 160.**—Sultán 'Aláu'ddín was succeeded by his son Shahábu'ddín, who made laws as to revenue and other matters, which much pleased the people, and continued in force till the time of the Chughatai (Mughal) dynasty (1592 *A. D.*). He also paid much attention to the improvement of the condition of agriculturists. He attacked Fíroz Sháh Tughlak of Dehlí, and extorted from him the country from Kashmír to Sirhind. He also founded a *muhalla* (at Srínagar) still known as Shahábu'ddín-pura. He was married to a beautiful Hindú girl called Lachhmí, by whom he had a son, Hasan Sháh. He reigned 19 years and 2 months.

432. **Sultan Qutbu'ddin, 1377-1393 A. D. : p. 161.**—When Shahábu'ddín died, none of his sons were near him, so his brother Qutbu'ddín was placed on the throne. During his reign Mír Sayyid 'Alí Hamadání visited Kashmír and converted many of the Hindús to Islám. His reign is also noted for the birth of the great Saint Shekh Núru'ddín, called by some historians the Sun of Kashmír. It lasted 16 years and 5 months. This King was a poet, and wrote a work called *Díwán-i-Qutbí.*

433. **Sultan Sikandar (Iskandar) Butshikan, 1393-1418 : p. 162.**—Qutbu'ddín was succeeded by his son Sikandar, in whose time the Amír Taimúr Gúrkán (Tamerlane) made an irruption into India, and sent two elephants as a gift to Kashmír monarch. [But see Elliott, *History of India*, Vol. III, p. 470 *ff.* Stewart's *Mulfuzát-i-Taimúrí* does not go as far as this.—Ed.]. It was in this reign that Mír Sayyid Muhammad, son of Mír Sayyid Hamadání, and other able and learned men, arrived in Kashmír to promulgate the religion of the Prophet. Sah Bát was the commandant of the Kashmír forces, and to ingratiate himself with the King, changed his religion, and it was through his instrumentality that the King began to break up the idols and the old temples of the Hindús. In the *muhalla* Nohta (at Srínagar) an old temple was demolished and a new Jámí' Masjid erected in its place, and many of the temples in various parts of the country that could not be pulled down by men were set on fire and burnt to ashes. This King reigned for 24 years and 9 months.

434. **Sultan 'Ali Shah, 1418-1424 A. D. : p. 163.**—Sikandar Sháh was succeeded by Sultán 'Ali Sháh, his son, in whose time thousands of Hindús were converted to Islám, and many of the remainder obliged to quit the country for ever. Some were captured in their flight and burnt alive. In this reign the Muhammadans levied a poll-tax on the Hindús. After a while 'Ali Sháh gave over the kingdom to Zainu'l-'ábadín, his younger brother, and started on a pilgrimage to Makká, but when he had got as far as Jammún the Rájá of that country reproached him for quitting his kingdom, and helped him with his forces to regain it. So he went back and recovered it from Zainu'l-'ábadín, who gave it up to him. Afterwards with the help of Malik Jasrath, the Rájá of Kikrán, Zainu'l-'ábadín in 827 *H.* (1424 *A.D.*) contested the throne and slew 'Ali Sháh in the struggle.—*W. B.*

FOLKLORE FROM DIFFICULT SOURCES.

CENTRAL PROVINCES GAZETTEER.

435. **Gond Marriages—Lamjina :** *s. v.* **Manda.**—Among the poorer classes who can offer no money as dower, the bridegroom serves the bride's father for periods varying from seven or eight months to three years, or sometimes more, according to arrangement made by the parents. When the children are ten or twelve years old only a committee of the village elders is generally held, and the term of apprenticeship decided. The term of service is usually somewhat longer when the youth is serving his uncle for his cousin, as relations are not supposed to exact so much work from the *lamjinâ* (apprentice). The youth lives in one of the out-houses, and has to perform all the menial work of the household, both at home and in the field. During his probation he is forbidden to hold any intercourse with the girl. This is the *lamjinâ* marriage.

436. **Gond Marriages—Ba ikhtiyar-i-'aurat :** *s. v.* **Mandla.**—When a woman makes her own match, declining the husband provided for her by her relatives, and runs away with the man of her choice, she contracts a connection known as *ba ikhtiyâr-i-'aurat*, or marriage of the woman's choice. A case of this sort seldom happens. It is, however, quite recognized among the Gonds that the women have the right to take their own way if they have the courage, and the elders of the village in which she means to reside generally endeavour to arrange matters to the satisfaction of all parties.

[Observe that *ba ikhtiyâr-i-'aurât* is a pure Persian phrase, and most probably only in use in European Courts.—Ed.].

437. **Gond Marriages—Bandhoni :** *s. v.* **Mandla.**—Connected with the runaway marriages is the *bandhoni*, or compulsory marriage. Even after the girl has run away from her father's house and taken up her residence in the house of the man of her choice, it is quite allowable for the man she has deserted to assert his rights to her person by carrying her off by force. In fact, not only is this right allowed to her deserted lover, but any one of her first cousins may forcibly abduct her, and keep her for himself if he has the power. Once carried off, she is kept in the house of her captor, carefully watched, until she finds it useless to attempt to resist, and gives in. Occasionally, where the girl has made what is considered an objectionable match with a poor man, abductions of this sort are successfully carried out, but, as a rule, they are not attempted.

438. **Gond Marriages—Baitho :** *s. v.* **Mandla.**—The *baitho* is for the very poor people, or girls with no relations. In the latter case she selects some man of her acquaintance and going to his house, takes up her abode there. He signifies his acceptance by putting on her arms bangles (*chûrîs*), and giving a small feast to the village elders. Sometimes he objects, if the woman is useless or a bad character, but he gets little redress from the elders, and unless he can induce some other man to take her off his hands, he is generally supposed to be bound to keep her. As, however, the women are generally good labourers, and well worthy of their hire, a man of property seldom raises any objection. The women, too, are usually quite sufficiently worldly wise to choose for their keepers men fairly well-to-do.

439. **Remarriage of widows—Levirate—Gonds :** *s. v.* **Mandla.**—Gond widows are expected to remarry, and custom provides for their remarriage in two ways, by the *chûriâ pahannâ shâdî* and the *karî shâdî*. The first consists simply in the woman proceeding to the house of the man she has agreed to live with after her husband's death. The other is where the younger brother marries his elder brother's widow, which he is expected to do by the custom of the tribe, unless the widow should insist upon making some other arrangement for herself. The ceremony in both of these cases consists simply of a presentation of bangles by the husband to the wife and of a feast to the village elders. Elder brothers are not allowed to marry the widows of the younger brothers. The only limit to the number of wives a Gond may have is his power of supporting them.

440. **Cremation—Gonds :** s. *v.* **Mandla.**—Cremation is considered the most honorable m[illegible]le of disposing of the dead, but being expensive is ve[illegible] seldom resorted to except in the cases of the elder[illegible] tribe. The rule is that, if possible, men over 50 [illegible]d be burnt, but as these wild tribes have no mea[illegible] telling the ages of their friends, it results that all [illegible]en are burnt.

441. **Burial—Gonds :** *s. v.* **M**[illegible]**a.**—Women are always buried. Formerly the G[illegible] used to bury their dead in the houses in which the[illegible]l, just deep enough to prevent their being dug up [illegible] by dogs : now they have generally some place set [illegible] as a burial-ground near the village. The ceremon[illegible] very few. The grave is dug so that the head sh[illegible] to the south and the feet to the north ; the idea bein[illegible] that the deceased has gone to the home of the deities ([illegible] Vol. II, note 1[illegible]), which is supposed to be some[illegible]ere in the north. The relatives, if they can afford it, [illegible]othe the corpse in a new dress, and a little turmeric and [illegible] *paisâ* are tied up in a cloth and suspended by the Baigâ [illegible] priest) to one of the beams of the house, and there it remains until the [illegible] comes to lay the spirit, which is done by the Baiga removing the cloth and offering it with a portion of the flesh of a goat or a pig to the god of the village. A feast is given to the relations and elders, and the ceremony is complete.

442. **Spirits of the dea**[illegible]**onds :** *s. v.* **Mandla.**—Gonds do not appear to hav[illegible]y real theory as regards an after-life or the immortali[illegible] of the soul. They seem to consider that a man is bor[illegible] to live a certain number of years on earth, and having ful[illegible]ed his time, to disappear. When the father of a family d[illegible]es his spirit is supposed to haunt the house in which he lived until it is laid. The ceremony for this purpose [illegible]y be gone through apparently at any time after dea[illegible]om one month to a year and a half, and even [illegible] years. During this period the spirit of the decea[illegible]e only object of worship in the house. A share of the daily food is set aside for him, and he is supposed to remain in the house and watch over its inmates

THE "ORIENTALIST,"

A MONTHLY JOURNAL OF

ORIENTAL LITERATURE, ARTS AND SCIENCES, FOLKLORE, &c., &c.

KANDY, CEYLON.

PRINTED AT THE EDUCATIONAL PRESS, BYCULLA, BOMBAY.

Annual Subscription in advance, exclusive of Postage, Rs. 6, or 12s.

All communications to be addressed to the EDITOR, *Trincomalie Street, Kandy, Ceylon.*

THE

INDIAN ANTIQUARY,

established in 1872, has now been successfully carried on, to almost the close of the thirteenth volume, by the Proprietor and Editor, Dr. BURGESS, M. R. A. S., F. R. G. S., &c., &c. His connection with the Journal, however, as Proprietor and Editor, will cease with the issue of the December number of the current volume.

Commencing with the number for January 1885, Volume XIV of the Journal will be issued under the joint Proprietorship and Editorship of

J. F. FLEET, ESQ., *C. I. E.*, *M. R. A. S.*, &c.,

BOMBAY CIVIL SERVICE ;

and

CAPTAIN R. C. TEMPLE, *F. R. G. S.*, *M. R. A. S.*, &c.,

BENGAL STAFF CORPS.

The annual subscription, payable in advance, and inclusive of postage, will be, as heretofore, twenty rupees, if paid in India ; and thirty-six shillings, if paid in England. It is requested that all subscriptions paid in India be paid to the Manager, Education Society's Press, Byculla, Bombay ; and that all subscriptions paid in England, be paid to the Proprietors' Account, Chartered Mercantile Bank of India, London, and China, 65, Old Broad Street, London, E. C., intimation being sent at the same time by postcard to the Manager, Education Society's Press, Bombay.

It is requested that all communications intended for insertion in Volume XIV be addressed to the Manager, Education Society's Press, Bombay.

The joint Proprietors and Editors take this opportunity of drawing attention to the intended scope of the Journal, as indicated by Dr. Burgess in his prefatory remarks in Volume I,—of pointing out the various important communications, in all departments of Oriental, Antiquarian, and Archæological Research, that have appeared from time to time in the existing thirteen volumes, making this Journal the most valuable one for publication and reference that exists of its kind,—and of expressing their hope that all present contributors will continue to write for the Journal under its new management, and that the notice now issued may bring the value and importance of the Journal still more prominently before the public, and may induce additional contributors and subscribers to give to it their support.

18th October 1884.

REGISTER No. 825.

No. 17]. FEBRUARY 1885. [Vol. II.

Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

EDITED BY

CAPTAIN R. C. TEMPLE, *F. R. G. S., M. R. A. S., M. A. I., &c.,*

BENGAL STAFF CORPS.

Subscription—Rs. 8 annually.

PUBLISHERS:

THE PIONEER PRESS, ALLAHABAD.

AGENTS:

LONDON ... ... MESSRS. TRÜBNER & Co.

PRINTED AT THE PIONEER PRESS, ALLAHABAD.

Panjab Notes & Queries.

A MONTHLY PERIODICAL.

VOL. II.] FEBRUARY 1885. [NO. 17.

RELIGION.

443. Musalman Tombs—Jain Symbols.—(See Vol. I, note 917). At Ahmadábád, in Gujrát, on various Musalmán tombs and on some female tombs—such as that of the Rání Síprí, for instance, who was a Hindú princess married to one of its Muhammadan rulers—there is another very singular symbol, that of a *censer with its chains;* we also find it sculptured on the *mihráb* of one or more of th- ues in that city. How can they have got ymbol when neither Musalmáns nor Hinc e the censer? The answer is to be found n r off. When visiting the Jain temples on Mou bú in December 1881, I and a companion witne a cur us scene. Jain pilgrims, as many as in number—men, women, and children—had co up there to worship. After they had made th offerings, they ranged themselves in a circle i the *mantapan* or porch of the temple, and were ll censed by the attendant priest, who used censer and chains of the precise form ado ed by the Romish Church. —*Cosmopolitan.*

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444. Goddesses — Bibarian—Uparlian.—There are said to be three hundred thousand goddesses called B arián and Uparlián. Who are these?—*R. C. Temple.*

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445. Gyasi—Akas Devi.—The worship of Gyási, or more properly Akás Deví, is common in the villages about Ambálá, and is based, the local *pandits* say, on a passage in the *Deví Bhágavatá Purána.* Akás Deví means the goddess of heaven. There are four temples to her honour in the neighbourhood of Ambálá at the villages of Bibyál, Bassí, Sháhzádpúr, and Bhuanherí, but they contain no *múrti* (or image). She is worshipped with the usual object of procuring sons, effecting cures, and so on. About 200 years ago there was a temple to her in the village of Jatwár, and she appeared in a dream to one of the headmen of Bibyál, and told him to get five bricks from the temple at Jatwár and set them up in Bibyál, so that she might find a lodging there. The headman did accordingly, and setting up the five bricks as he had been directed, he built up round them a mud shrine, at which he used to worship. He also gave the offerings, which consisted of corn, &c., to a sweeper, whom he appointed to look after the shrine, and used besides to make small presents in silver and copper to Bráhmans.

In the Sikh days, some time after this, there was a Sardár Dayyá Singh of Patiálá, who vowed that if the goddess should grant him a son he would build her a masonry shrine. In due course he had a son, and built a fine temple, and established a fair. This was in 1773, and when in 1843 the ground on which it stood was bought up by Government for the Ambálá Cantonment, the shrine was allowed to stand, though the surrounding yards and walls were demolished. Four *melás* or fairs still take place around it: on *Chet sudí ashthamí* (March), *Chet sudí chaudas* (March), and again on *Asauj sudí ashthamí* (September), and *Asauj sudí chaudas* (September). They go by the name of *Gyásíon ká melá* and attract large crowds. —*R. C. Temple.*

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446. Serpent Worship—Deccan.—In the district east of Kulbargá, in the Nizám of Haidarábád's Territories at Wádí, there are to be found in every village slabs of limestone placed near Hindú shrines, on which are engraved rude images of two serpents entwined beneath a sun, like those on the *caduceus* of mercury.—*G. Woulfe.*

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447. Jesus Christ, an Avatara.—In the *Indian Evangelical Review,* No. XLI, p. 64, the Rev. J. J. Lucas, in a foot-note to a translation of a Hindí Tract called *Krishna Pariksha,* or Krishna Tested, says:—"Hindús have often said to me that they regard Christ as the incarnation who came to save the English." I tried this statement on several Hindús, who said: "not so; but we have heard that Missionaries say that Christ was an *avatára* (incarnation) of Krishna." Both statements are equally startling and worthy of further enquiry.—*R. C. Temple.*

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448. Animals' Souls in Heaven.—According to a Musalmán legend, the Prophet's she-camel

is now in Paradise. A similar honour is paid to the faithful dog of some demi-god or hero in one of the two great Hindú epics. I shall be glad to obtain full information with regard to the passage.—*L.*

449. **Tree Worship—Aunla—Jand—Chichra.**—The *áunlá* (*emblica officinalis*) is considered propitious and chaste, and is worshipped in *Kártik* (October), Bráhmans being fed under it, *maulís* (see Vol. II, note 344) tied round it, and seven *pradakshinas* (circumambulations) made.

The same is done to the *jand* (*prosopis spicigera*) which with its pennate leaves assimilates in appearance to the *áunlá*, and this assimilation is enhanced by its galls, which strongly resemble the fruit of the *áunlá*.

The *chichrá* (*butea frondosa*) is sacred because of its use for funeral pyres.—*W. B.*

SOCIAL CUSTOMS.

450. **Marriage—Betrothal—Mangni—Sagai—Karewa.**—*Mangní* in the North-Western Provinces means the ordinary betrothal of the higher castes: *sagái* is the more irregular form of marriage among the lower castes, and is peculiarly applied to the levirate, known among the Játs as *karáo.*—*W. Crooke.*

[See Vol. II, note 14. In the Panjáb, among Púrbiá immigrants, I have constantly heard *mangní* and *sagái* used for betrothal: *karewá, dharewá*, and *chádar dálná*, for irregular marriages and for the levirate customs of the Játs.—ED.]

451. **Smelling for kissing.**—(See Vol. II, note 6). There is a story in the *Hitopadesa* illustrating the wit of women. A wife was surprised by her husband in too close proximity to her servant. Starting back she charged the servant *with stealing camphor.* In explaining this story to the class in which I read Sanskrit, the late Dr. Goldstücker informed us that in ancient India smelling the hair was the substitute for kissing.—*G. E. W.*

452. **Death Customs—Kumaun.**—(See Vol. II, note 244). When a person is believed to be dying he or she is taken out of the house and placed in the *goth* (upper-room), or else in the court-yard (*angan*), and the nearest relative performs the ceremonies of *sarb prayaschit*, or remission of sins, and *bratotdyápan*, or relinquishment of the remaining fasts of that year, at the same time giving alms (*dán*) to the extent of his means, usually of 10 kinds; the 10th being called *káldán*, or death-alms. Should the patient recover after this he will have to go through all the ceremonies previously performed by him from his birth, *viz.*, putting on the *janeú* (see Vol. I, note 924), marriage, &c.; though he sometimes marries his old wives over again. It is therefore usual to perform only 9 *dáns*, leaving the 10th till death is certain. When th[e] mother dies, sons have the whole of the[ir] shaved excepting the *chutiá* (top-knot) the dead are taken to the burning gr[ound] corpse is placed on the bank of a riv[er] half the body in the water, and the elde[st] nearest relative places three balls of barle[y] called *pindás*, on the ground. The body i[s] placed on the pyre, which is lighted by th[e] son or nearest male relative. When the c[orpse is] consumed the whole of the ashes are [thrown] into the river. For 12 days after a dea[th the] individual who has performed the [kiryá] (funeral rites) presents a large and a small [ball of] boiled rice, mixed with honey and milk an[d] mum, at some fixed stream or river in the [name] of the deceased. This *shrádh* or funeral cere[mony] is repeated every year by one ball of rice [being] offered thus, and Bráhmans being feasted o[n the] anniversary. A general *shrádh* for persons [who] have lost their fathers takes place for 15 day[s at] the autumnal feast called the *aswinbadi* or [the] *pach.* For those who have lost their mothe[rs the] *anwastaká* or 9th day of the *shrádh pach* is u[sed.]—*Major Reade* through *H. Rivett*-[Carnac.]

[This and all the other notes both [in the p]resent and [previous] numbers about Kumáun customs sig[ned H. Rivett-Ca]rnac should have been signed as above.—E[D.]]

453. **Loss and regaini[ng] of Caste—[Ku]maun.**—Whoever transgres[ses] the Shá[stras by] eating or drinking forbidde[n] things, c[ommits] incest, cohabits with a low c[aste] person, [kills a] Bráhman or a cow, is guilty [of] causing ab[ortion] or of other religious transg[res]sions of a [serious] character, is put out of ca[ste]. For inces[t or] unlawful manslaughter he can[n]ot regain his c[aste], but in other cases bathing at sacred pl[aces], fasting, &c., reinstates the penitent. The p[urohit] or family priest arranges the rites necessary [for the] purification of the penitent.—*[H]. Rivett-Carnac.*

454. **Eating and Drinking—Kumaun.**—[A] room upstairs is set apart for eating, called *chauká*, the floor of which is covered with [...] and is plastered with mud and cow-dung mo[rning] and evening daily; nothing impure, as le[ather] shoes, &c., being allowed inside it. After [the] cooking utensils are cleaned they are kept i[n it.] In it, too, the *rasúiá* or cook, taking off his c[lothes] and putting on a clean *dhotí* (loin-cloth), [pre]pares the food. He is not allowed to touch [any] person after he begins to cook, nor to [leave] the room, and no one is allowed to touch [him.] If he requires anything it is thrown to him [in] the cooking enclosure, which occupies [about] half the room. When the food is ready [the] diners wash, put on clean *dhotís*, and sit [down] separately in the other half of the room on [the] *atáhís*, or square-marked-off enclosures. [The] *rasúiá* then gives the food to each, droppin[g it]

to (without touching) each person's plate. In a family of brothers it is not necessary to make the *aṭáṅs* divisions. As soon as the men have eaten and gone away the women of the family eat, the *rasúiá* attending in the same manner to them. Women eat dressed in a *dhotú* or sheet. All castes drink from each other's hands in Kumáun, excluding Dúms, Labs, Sauns, Bhútias, Borás, Rawáts, Siúliás, Pátars, Rajárs, Náeks, and also the Sanyásís and other wandering religious sects, excepting Bairágís. These ceremonies are observed by Brahmans, Khatris, and Baises who, after the *janeú* ceremony, obtain the title of *dwij* "or twice-born." The Súdras and lower castes copy them, but are not so strict in the observance.—*H. Rivett-Carnac.*

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455. **House-building—Kumaun.**—After choosing a site, the foundations are arranged so that the house shall h[illegible]e its front and rear to north and south, or to the [illegible]t and west. The next step is *bhumísudhan*, a c[illegible]ony for the purification of the land. An astro[illegible]r is next consulted, who gives the measurem[illegible]f the house according to observation [illegible] by him; then the ceremony of *siliányás*, or l[illegible]ie foundations, is performed. Four stones ar[illegible]t the corners of the house, and worship is [illegible]ormed with the sacrifice of a goat to t[illegible]our foundation stones. No further ceremon[illegible]curs till it is roofed, on completion of which [illegible] *grahprabiá* or house-warming is performed on [illegible]ate fixed by the astrologer, when the house [illegible]vorshipped and a goat sacrificed in its honou[illegible] A flag is also fastened to a pole in front of the [illegible]use, and both the flag and pole are allowed t[illegible]t till they fall, but are never taken down. A s[illegible]ng of green leaves is also tied round the edge [illegible] of the roof, and small flags fastened to the [illegible]ners. After the rites are finished the relativ[illegible]s and friends of the owner are feasted in the n[illegible]w house.—*H. Rivett-Carnac.*

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456. **Marriage [illegible] Widows Levirate—Khasias—Kumaun.**—[illegible]mong the Khásiás widow-marriage after the levirate fashion is in vogue, though an elder brother cannot marry a younger brother's widow.—*H. Rivett-Carnac.*

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457. **Inheritance per stirpes—Chundavand—Khasias—Kumaun.**—Children among the Khásiás, whether legitimate or illegitimate, inherit property by shares, generally divided according to the number of wives a man has had. Thus, take a man with three wives, with one son by the first, two by the second, and four by the third. The sons of each wife would inherit one-third of the property,—*i. e.*, the son by the first wife would get one-third, those by the second, one-sixth each, and those by the third, one-twelfth each.—*H. Rivett-Carnac.*

[This is the custom of *chúndavand* in the Panjáb.—Ed.].

458. **Hindu-Muhammadan Customs—Mauli—Suhagpari.**—(See Vol. II, notes 344, 449). The *maulí* is a skein of cotton thread dyed orange and yellow in transverse stripes, and is much used in religious rites of all kinds. Even the Muhammadans have borrowed it for the *Muharram*, using it as a shoulder strap.

Among Khatrís the *suhágparí*, or square paper parcel, is used at weddings, and nine threads are taken from a *maulí* and wound round it so as to form 25 squares over its surface, in each of which is a dole of *sindúr* (red lead) and oil. This custom is exactly copied by Muhammadans, who call the parcel *vírasúí*. This wedding parcel contains, with Hindús, cloves, cardamums, nutmeg, mace, *maurí* (*ervum lens*), *taj* (cassia bark), saffron; two combs, one of wood and one of ivory, and sandal wood. With Musalmáns it contains a sandal wood comb, cloves, cardamums, *jaiphal* (nutmeg), and red lead.—*W. B.*

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459. **The Threshold—Child-burial.**—The following facts will, I believe, throw considerable light on the custom of burying still-born or newly-born infants under the threshold, as described in Vol. I, note 925. The threshold, as the boundary of the domestic realm, has always been held to possess a sanctity second only to that of the hearth. It is, therefore, pre-eminently a magic spot where supernatural agencies are most powerful. Among the Romans, Limentius and Lima were installed as its guardian deities. In like manner the ancient Germans considered it sacred to their chief gods Wuotan, Donar, and Fro, to whom every newly-built house was solemnly dedicated by three blows struck on it with a hammer. The trespasser on the threshold was liable to a triple penalty. It was marked with the pentacle, or double triangles interlaced, the well-known charm against evil spirits. The crossing of the threshold was the subject of minute regulations of the highest importance for both the living and the dead. The corpses of criminals, suicides, unbaptised infants, and persons deprived of funeral rites—all of whom were deemed to be under a curse—were not allowed to be carried over the threshold, but had to pass through a hole made under it, or in the wall, or in the roof, or through a window. The passage under the threshold was a common German custom; that through the wall was adopted by the ancient Persians, Hindús, Siamese, Hottentots, and Bali Islanders; and in the case of suicides also by the Germans; that through the roof by the Romans, Chinese, and North American Indians; and that through the window by the Chinese, Greenlanders, Russians, and Carribs. The same idea underlies the superstition met with to this day in Germany, England, Spain, and Russia, and among the Esquimaux, that when a person dies

all the windows should be thrown ope[illegible] to let the departed soul escape. All these customs are plainly traceable to the intention of preventing the ghosts of the departed from returning by the house-door to trouble the living. This also explains the mode of exorcising ghosts employed by the monks of Lucerne, who drive them through a hole made under the threshold with a stick. The spirits of deceased members of the family were supposed to select the threshold or the spot beneath it as their favourite resort. Hence it was held that the door ought never to be slammed, lest they should suffer. In some parts of Germany the ghosts of the dead are believed to return every Saturday from Purgatory, and to sit behind the hinges of the door. Again, in many German districts the custom obtains of lowering the coffin thrice upon the threshold when carried out for burial. If the coffin touch the threshold only once, all who dwell in the house must shortly die. It is also commonly believed that one should not step upon the threshold when entering a new house lest the ghosts should be injured. The spirit of an unbaptised infant is held to be particularly unhappy and to haunt survivors, entreating to be baptised. It is conceived sometimes as a will-o'-the-wisp, or as one of the mythical hounds in the train of the Wild Huntsman. The poor little soul may, however, be saved if the corpse is buried under the eaves of the church. With the Romans the *suggundaria*, or burial-place of infants less than forty days old, was situated at the foot of a wall, and on the Scottish Border the bodies of unbaptised infants were consigned to earth in a similar spot.—*E. Tyrrell Leith.*

FOLKLORE.

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460. **Folklore of the Threshold.**—There are numerous other customs connected with the threshold, to be met with among the popular superstitions of Germany. If a new-born infant has difficulty in dying, the midwife must repeat the Lord's Prayer while kneeling on the threshold. To prevent an infant from ever having toothache, one of its sponsors must strike the threshold of the church-door thrice with the foot. A sick child to be cured should be laid on the threshold of the house-door. Warts may be cured by rubbing them with a piece of beef, and burying it in the twilight or by moonlight silently under the eaves or under the threshold. When a christening party goes to the church, all must pass over an axe, or an axe and a broom, laid on the threshold. At a wedding the bridal pair, when leaving the house, should pass over a torch, or a knife bearing three crosses, or an axe with the edge uppermost, or a broom laid on the threshold. To still a hail-storm, an axe should be driven into the threshold. If, on May D[illegible] cattle are led out to pasture for the first time[illegible] fresh egg and an axe or a key should be [illegible] beneath the threshold of the cow-shed, [illegible] covered with turf. If a girl desires that [illegible] lover may be frequent in his visits, she [illegible] hide a hair of his head under the threshol[illegible] her own house. To stay mortality among h[illegible] a live horse must be buried in front of the th[illegible]hold of the stable. If a dead cat is buried bene[illegible] the threshold of a house, it will bring good l[illegible] to all its inmates. A house will be safe [illegible] lightning if the threshold is struck thrice with t[illegible] rope that has hanged a man. If the hair of a [illegible] is buried under the threshold and he afterwa[illegible] walks over it, he will pine to death. A c[illegible] against the night-mare is a sprig of misl[illegible] placed on the threshold. The root of the p[illegible]podium buried beneath the threshold of a ca[illegible] shed will preserve agai[illegible]t cattle-disease. [illegible] the night before May Day [illegible] broom or turf sh[illegible] be placed in front of the [illegible]shold of the hou[illegible] to guard it from the de[illegible] and witches co[illegible] from their unholy sa[illegible] the Blocksb[illegible] Charms are obtained again[illegible]craft by placing [illegible] iron or a gooseberry bush [illegible] the thresh[illegible] If walnuts filled with sal[illegible] deposited on th[illegible] threshold, and the salt keep[illegible], it is a sign [illegible] good luck. It is an anci[illegible] wedding cust[illegible] for the bride to be carri[illegible] the bridegr[illegible] over the threshold of his ho[illegible] This has [illegible] supposed to be a survival [illegible] the primitive [illegible] of marriage by capture, bu[illegible] think it more [illegible]bable that it has reference [illegible]he ancestral spi[illegible] of the family into which th[illegible]ride has just be[illegible] received. The threshold al[illegible] figures in the sy[illegible]bolical ceremonies ancien[illegible] performed on [illegible] sale of a house or of a slav[illegible] Those who de[illegible] to look further into the que[illegible]ion will find [illegible] valuable information collecte[illegible] by Grimm, W[illegible] Liebrecht, Rocholz, and M[illegible]yer. It would [illegible] very interesting to know wh[illegible]ner other belie[illegible] a similar nature are to be [illegible]net with in India.—*E. Tyrrell Leith.*

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461. **Widows—Unlucky Food**—Calcutta—Old Bengali women on becoming widows [illegible] only eat *úluá*, a dish prepared from sun-dried [illegible] because they say that it is unlucky for them [illegible] eat boiled rice.—*Julian H. Elliott.*

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462. **Sher dahan—House-building.**—Nat[illegible] will not build a house, or in a town occupy a p[illegible] which is *sher dahán* or tiger-shaped, *i. e.*, larger [illegible] front than behind, as it portends loss of wea[illegible] or members to the family.—*R. C. Temple.*

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463. **Divination.**—The poor and least educ[illegible]ed of our Hindú rural population, like savag[illegible]

attribute all their ailments to the oppression of demons; and it matters not what it be, from stomach-ache to epilepsy but the village *siyáná* (exorcists or diviners) must be called in to determine the particular demon, and suggest the propitiatory sacrifice. His means of divination are generally of the nature of puerile tricks of legerdemain. The following are some of the orthodox usages in the country about Agrá, Mathurá, Aligarh, and Etá Districts.

First, the cloth and reed trick.—Three strips of cloth, about a foot long and an inch and a half broad, are folded over as many little pieces of reed, which, while yet between the cloth, are used as rollers, and the strips are rolled up and placed on the ground. After some incantations the patient, who has also been permitted to roll up the strips, is directed to unwind them and keep the two ends pinched together as close as he likes. In one out of the three rolls, if not in all, he will be sure to find that the reed, instead of being within the fold, is out of it, and comes away in his hand. The diviner professes to take his augury from this. The trick is by no means easy of detection, particularly when the dupe is permitted to make the rolls himself. To make the matter more mysterious, the *siyáná* insists that the cloth should be new (*[illegible]*), and the reeds not taken from a broom or any other article of domestic utility. This is generally considered a very inexplicable matter, and is also used on the little-finger-tell-me-true principle of our children to know if a wish will be fulfilled.

It will be evident to any one that tries the experiment that if one side of the cloth happens to be a little longer than the other, and the strip rolled towards the longer side, that the cloth will be imperceptibly upset in unwinding, which will result in the reed appearing out of the fold, and that the reverse would happen if the rolling were done the other way or towards the shorter side. Unwinding the first coil with only one end of the strip, and thus continuing to do so with both ends, as usual, will also invert.

Second, the ladle trick.—A brass pot (*lotá*) is filled to the brim with dry rice, and the handle of a ladle (*[illegible]*) is pushed perpendicularly into the rice over and over again till it is impacted round it so firmly that the pot can be lifted by the ladle, suspended for a considerable time, and even swung gently. The diviner is supposed to be mumbling the name of a demon every time that he thrusts in the ladle, and professes to have found the correct one when the pot is raised. *Siyánás* maintain that only the initiated can raise the pot, and my servants were much surprised when I succeeded. Sceptics generally fail from want of perseverance, or through jerking the ladle instead of drawing it out slowly, or not putting it in quite perpendicularly. It is also necessary that the pot should be brimful of rice. The handle of a native ladle is generally square, and always covered with indentations from the blows of the hammer used in forging it, and has the end flattened and finished off like the head of a Birmingham fish-hook. This irregularity of surface must, I presume, facilitate the process, if it be not absolutely necessary.

Third, the (chirágh) earthen-lamp trick.—This is more used than any other. The diviner balances a burning *chirágh* in a single loop of thread, and squats like a monkey, suspending it by the fore-fingers and thumbs of both hands which rest on his knees, puts his head down till his nose touches the point of meeting of his fingers, and gazes intently at the lamp, keeping perfectly still till it is observed to sway backwards and forwards, which happens the moment that he has discovered the correct demon. The thread suspending the lamp is quite 14 inches in length, and of course an almost imperceptible movement of the fingers on the thread at the point where it is held by them would be multipled at the free extremity where the *chirágh is suspended.* A dead silence is maintained by the assembly watching this process, and the *siyáná* takes care to prolong it as long as his nerves will permit him to keep the thread steady, and a feeling of solemn creepy mystery gradually pervades and clouds the understanding of this very impressionable company. There is absolutely no persuading some natives to discredit it: who answer with the usual "it is possible" and "*jo hukum.*" The mind of a true *gáonwár* (rustic) is a truly wonderful thing. Expose and explain—so that there is no doubt that he both understands and believes you—99 tricks but omit the hundredth, and he will believe that as firmly as ever, without making the least allowance for its being similar to the other 99.

Fourth, the tobacco process.—This was evidently devised by some lazy rascal of a *siyáná* to suit the more credulous and poor patients. He takes a pipeful of tobacco and passes it seven times over the sick person, and then puts it in his pipe and smokes it; swallows the smoke in vigorous ostentatious gulps, but blows it out of his mouth slowly, and looks very wise. After indulging in a good smoke, he informs the unfortunate mother perhaps, who has been staring at him anxiously all this while, that it is the *bhút* (demon) that lives on the *pípal* tree hard by, and that nothing short of two seers of sweets, some turmeric, butter, and cloves, will appease it; and that she may consider herself lucky that it was in a very amiable humour, as it had more than once shown a partiality for kids and other expensive sacrifices

—*William Cockburn.*

464. **Ordeal for Thieves—Tricks.**—The following is a sure way of frightening a petty thief, such as a domestic servant, into giving up what he has stolen. Get a piece of black thread, and steep it in saltpetre, or any preparation that will make it fizz and burn away to nothing, and tie three small bits of stone into it at various lengths. Go into an ordinary empty native hut that has only one door: tie this string to a rafter: procure a brass plate and a stout stick about a yard long covered with wet *sindúr* (red lead): place the brass plate exactly under the string and the stick beside it. A hut is always dark inside, so that when you show the lookers-on the stick and plate and the empty hut they will never see the string. Then shut the door, bellowing any nonsense that will answer for *mantars* or charms, and set fire to the string, which will slowly burn away. Then come out and set people all round the hut, of course carefully shutting the door: then explain to them that the demon you have put into the stick will obey you, and strike the plate as often as you tell him. All this while the string is burning, and all you have to say is "*máro, bhái, tín már:* strike, friend, three times." As the fire reaches each stone down it clatters into the plate, and the lookers-on are thoroughly frightened. When the string has had time to thoroughly burn away show them the stick and plate lying as they were; they will be too frightened to notice the stones, and will think you a real *jádúgar* (necromancer). Then tell each person suspected to go in and pick up the stick, with this warning that it will strike and kill the thief. The innocent will of course pick it up and have dirty red hands from the *sindúr*, but the thief, being afraid, will come out with clean hands and so be caught, and frightened into confession. I have tried this myself.—*R. C. Temple.*

465. **Saras—Crane.**—If one *sáras* (crane) is killed, its partner dies.—*W. Crooke.*

466. **Snakes—Toadstool.**—The toadstool is the snake's umbrella.—*W. Crooke.*

467. **Jackals.**—The jackal howls most at the end of each watch of the night.—*W. Crooke.*

468. **Bullocks.**—A bullock with excrecences on his body is not fit for the plough, but is taken about by religious mendicants.—*W. Crooke.*

469. **Snakes.**—On the second day after the Díwálí festival women make figures in mud of snakes and scorpions, and beat and abuse them. —*W. Crooke.*

470. **Cats.**—It is very unlucky for a H[illegible] kill a cat. He must feed Bráhmans and [illegible] in the Ganges to purify himself. *Cf.* G[illegible] *Folklore of N. E. Scotland*, pp. 122-123.—*W. C*[illegible]

471. **Omens.—Lapwings**—The *titiri* o[illegible] wing lapwing flying over a house port[illegible] death. *Cf.* Gregor, p. 136.—*W. Crooke.*

472. **Omens—Journeys—Fish.**—When [illegible] a journey it is lucky to meet a man carrying [illegible] —*W. Crooke.*

473. **Donkeys.**—It is very unlucky to [illegible] over a place where a donkey has been rolling [illegible] self.—*W. Crooke.*

474. **Dogs—Pigs.**—A native will sooner [illegible] out of a pool after a pig than a dog.—*W. Cro*[illegible]

475. **Snakes—Ropes.**—Women do not [illegible] to speak about a rope, as a snake may [illegible] —*W. Crooke.*

476. **Unlucky things—**[illegible]verbial saying [illegible] A crow among birds, a b[illegible]er among [illegible] tamarisk among trees, the [illegible]*ud* among flo[illegible] are all the vilest of their kind.—*W. Crooke.*

477. **Mixed Crops.**—([illegible]e Vol. I, note [illegible] The object of sowing such [illegible]ops in the [illegible] District was ascertained [illegible]e. either the be[illegible] of a double crop, or the be[illegible] that some [illegible] thrive better when mixed [illegible]ith others; [illegible] stance, gram has better chan[illegible]es of protection [illegible] the effects of lightning when sown with wh[illegible] *S. Manuel.*

478. **Evil-eye—Nazar.**—The Persians [illegible] are firm believers in the evil-eye, and [illegible] point of following up the mention of an [illegible] which stands in need of protection by "*chasm*[illegible] *dúr!* off, evil-eye."—*S. Manuel.*

479. **Song for Rain—Oudh.**—The [illegible] song relating to the explo[illegible]s of Prithivíráj, the Hindú King of Dehlí, is usually sung to pr[illegible] rain.—*Kakkú Mall, Faizábád.*

[*Alhkhand*, a long poem on the doings of Prith[illegible] still very popular, and probably worth translating, as [illegible] the Hindú legends regarding the fatal struggles with [illegible] of Ghazní and the early Muhammadans. We have the M[illegible] madan view of it in many a history, but know nothing from the defeated side.—Ed.].

480. **Eclipses—Pregnant Cattle—Ou**[illegible] The horns of pregnant cattle are reddened [illegible] powder during an eclipse to prevent ill[illegible] —*Kakkú Mall.*

481. **Evil Spirits—Iron—Kauris—Oudh.**—Children are made to wear iron rings made of nails from boats to keep off evil spirits; also strings of *kauris* with the same object.—*Kakkú Mall.*

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482. **Omens—Gold—Oudh.**—It is very unlucky to lose a piece of gold.—*Kakkú Mall.*

[Compare Vol. I, notes 187, 789, about finding gold.—Ed.].

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483. **Omens—Dreams—Oudh.**—It is a sure sign of a coming death in the family if one of the members sees a dead ancestor in his dreams. —*Kakkú Mall.*

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484. **Mistresses—Bombay.**—Keeping a mistress reduces a man to poverty by ill-success in life.—*K. Raghunáthjí.*

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485. **Marriage Knots—Bombay.**—The marriage knot is often tied on by a dancing-girl (who is also a professional prostitute) to indicate a hope that the wife may never be a widow, as dancing-girls are considered to be married women all their lives.—*K. Raghunáthjí.*

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486. **Omens—Dreams—Bombay.**—To be sleeping on a heap of dirt, sitting on the bare ground, and going towards the sky, means death. —*K. Raghunáthji.*

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487. **Omens—Dreams—Bombay.**—Who sees a hog, dog, monkey, cat, tiger, jackal, wolf, or other ferocious animal, coming towards him, will soon go to the kingdom of Yáma (Hell).—*K. Raghunáthjí.*

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488. **Omens—Dreams—Nightmare—Bombay.**—If a man has a nightmare and feels himself falling from a bed, a seat, a tree, a hill, a house, a temple or any animal, the result is *átmá násh*, destruction of the soul.—*K. Raghunáthjí.*

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489. **Flowers—Evil Spirits—Bombay.**—No Prabhú woman going on a visit will deck herself with a sweet-smelling garland until another has smelt it and spat over it to keep off evil spirits. It is the spittle that frightens them away. The more dainty only make a noise as if spitting; and to make doubly sure that no evil spirit shall follow them, they give their garlands to a servant to carry until they are within their friend's doors. *K. Raghunáthjí.*

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490. **Omens—Cattle — Buying.**—(Compare Vol. I, note 453). When buying a buffalo, cow or bullock, should the animal defecate *(phosí)*, it is a good sign, and the purchase may be made with safety; should it urinate *(bául)*, do not buy. If a by-stander sneezes, do not buy. If a buffalo lows *([illegible])* at a sale, it is a good omen.—*M. Millett.*

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491. **Mendhi Cultivation.**—(Vol. I, note 120). It is largely cultivated for the Dehlí, Lahore, and other markets, and sown in drills, like *dál* (pulse). The cultivation is *not* unlucky, but rather the reverse, as it pays.—*M. Millett.*

LANGUAGE.

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492. **Portuguese words in Hindustani.**—(See Vol. I, note 1040). The subject of Portuguese words in India has never, as far as I am aware, been thoroughly investigated. As a contribution I give the following tentative list. Probably it may be added to considerably:—

HINDUSTANI.	PORTUGUESE.	ENGLISH.
Almárí	*Almario, Armarium*	Cupboard, press, Almirah.
Ananás	*Ananas*	Pineapple.
Angrezí	*Ingrez*	English.
Boyám	*Boyaõ*	Stone jar.
Chábí	*Chave*	Key.
Girjá	*Igreja*	Church.
Gobí or kobí	*Couve*	Cabbage.
Kamíz	*Camisa*	Shirt.
Martol	*Martello*	Hammer.
Mez	*Mesa*	Table.
Nilám or Iílám	*Leilaõ*	Auction.
Fíta	*Fita*	Tape.
Brínjál	*Beringela*	Egg plant (*aubergine*).
Pareg	*Prego*	Small nail, tack.
Pirich	*Pires*	Saucer.
Pípá	*Pipa*	Cask.
Perú	*Perú*	Turkey.
Sáya	*Saia*	Petticoat.
Kamará	*Camara*	Room.
Gwiyán	*Iyaõ*	Yam *(arum colocasia).*

I am not certain about the last identification, but think it is probable. The most usual name for the yam is *kachálú*, but it is also called *arbí*, a name denoting a supposed Arabian origin. The Portuguese *iyaõ* and the English "yam" are no doubt of common derivation. I do not include *gram* in the above list, as it is not Hindústaní but Anglo-Indian, and should be put in the same category as *Gentoo*, Portuguese *Gentio*, a gentile or heathen.

Most of the above-mentioned words relate to articles introduced by Europeans into India, or used chiefly by Europeans.

Thus, instead of—

Martol	we have	*Hathorá.*
Pareg	"	*Kíl.*
Sáya	"	*Ghagrá.*
Chábí	"	*Kunjí.*
Kamará	"	*Kothrí.*

The cabbage was introduced from Europe; the turkey and pineapple from America; the yam (probably) from Africa. The name *tamákú* (tobacco) is too widely spread over the East for any deduction to be drawn from it, but the period of its introduction (the latter part of the 16th century) coincides with that of the greatest influence of the Portuguese in India, and perhaps it is more probable that they brought in both the name and the article than that it travelled overland *viâ* Persia. *Míl*, a mile or milestone, is more probably Portuguese than English, judging by the pronunciation. It may, however, be French, as is *kártúsh* (*cartouche*). The same may be said of the names for lettuce (*salád*) and celery (*salerí*), which come near the French *salade* and *céléri*. *Pitarseli*, parsley, is clearly an adaptation of some form of the Latin *petroselinum*. It may possibly be a *málí's* corruption of the botanical name. It is not of Portuguese origin, parsley being *salsa* in that language. —*M. L. Dames.*

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493. **Kirmichi—Crimson.**—What is the derivation of *kirmichí*, crimson? It would seem to be connected with the Persian *kirm*, an insect, (such as the cochineal insect), but through a European channel. *Cf. cramoisie.*—*M. Longworth Dames.*

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494. **Change of d to j.**—The name *dhurek*, *dhrek*, *drek*, or *dek*, for the *bakáyan*, or *melia azadirachta* is changed to *daikná* in Garhwál and *jek* near Simla. *J. A. S. B.*, 1849, p. 638. Here is an instance of the rare phenomenon of a change of *d* to *j* without any apparent intervention of an *i* or *y*.

It may be interesting to remark here that other names for the *bakáyan* are Persian *ázád-i-darakht*; Sanskrit, *nibandha*; Bengali, *bákayán*.—*R. C. Temple.*

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495. **Corruptions of English—Afsar—Paltan.**—The following passage occurs in the *Táríkh Makhzan-i-Panjáb*, p. 23:—

"*Madhojí Sindhiá ne, us ko naukar rakhkar, do paltanen jangí ázmúdákár átá kín aur áfsar banáyá.*

Madhojí Sindhiá took him into his service and gave him two veteran regiments and made him an officer."

Here we have two distinct corruptions of English in *paltan*, a battalion, and *áfsar*, officer.—*R. C. Temple.*

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496. **Corruptions of English—Hali Wali—Holy Wedlock.**—"You are always quarrelling with me," remarked Krishnábáí, "yet your reformers call it (marriage) *hálí wálí*," (*i. e.*, holy wedlock). From *Womanish*, by K. Raghunáthji, in the *Orient*, Vol. IV, p. 208.—*R. C. Temple.*

497. **Corruptions of English—Santar**, *i. e.*, centre, *i. e.*, a main street in a cantonment *bázár*. *Santar* is also used for the *chauk* or central point in a *bázár*, whence the principal streets diverge, and this seems to have been its original sense, whence its application extended to the main streets themselves. Natives generally divide the streets in a cantonment *bázár* into *santars*, *kúchás* and *galís*, or main streets, lanes, and alleys. *Santar* is not known in towns outside cantonments, and corresponds to the *kúchá* or street, but as a matter of fact the broad streets of a cantonment *bázár* do not exist in a native town, and hence probably the invention of the word *santar* to distinguish them. It is very common, and its sense beyond doubt, *e. g.*, "*woh dusre santar men rahtá hai*," he lives in another street."—*R. C. Temple.*

GEOGRAPHY.

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498. **Gurgaon Temple.**—(See Vol. I, note 1058). The temple at Gurgáon is not large as therein stated.—*M. Millett.*

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499. **Jangal Des—Powadh.**—Can any of your readers state the exact limits of these tracts? The western edge of the Ghagar Valley forms the eastern boundary of the Jangal Des, and part of its northern boundary is formed by a line drawn due east from Sunám in Patiálá to the Ghagar. But what are its southern and western limits? In Patiálá the Powádh tract lies to the north of the Ghagar and of the Jangal Des. The Ghagar forms the southern boundary from the point where it enters the Kaithal *tahsíl* of the Karnal District till it falls into the Patiálá Nadí. The tract extends into Ludhiáná.

What is the derivation of Powádh? The only derivation I have heard suggested by a native is *powádhra*, used by the Játs of the Jangal Des as a term to describe a weak or cowardly man. But *powádhra* is clearly derived from Powádh and not *vice versâ*. A sturdy Ját of the Jangal Des naturally looks with contempt on the Powádh men, who are physically a much poorer race. One would expect Powádh to be the converse of *Pachchhádh*, "the western country," and to mean "the eastern country." Can it be a corruption of *púrvárdha* (Sanskrit, *púrva*, east; *ardha*, a half or part). Benfey gives *paschárdha*, hind-part, and *púrvárdha*, front part. The reason why *pachchhá*, behind, come to mean west, and *púrva*, before, to mean east, is well known.—*J. M. Douie.*

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500. **Bijwara.**—(See Vol. II, note ...). Bijwárá is near Hushiárpúr, and not in the Kángra District as therein stated. The "Himálayas," too, of the note should be the Siwáliks.—*D. C.*

501. Dipalpur—Daidala.—Cunningham, *Archæological Survey*, Vol. II, fixes the site of Ptolemy's Daidala at Dipálpúr, *tahsíl* Chúnián, Lahore District, but in Vol. I, p. 140, he says it is at Dehlí. I suppose the latter identification is a revised one. The local notion is that Lava and Kusa, the sons of Ráma Chandra, and the founders respectively of Lahore and Kasúr (see Vol. I, note 479), parted company at Dipálpúr for their respective acquisitions. Another legend calls the eponymous founder of Lahore Laha.—*W. B.*

502. Majitha—Foundation.—Majíthá was founded by Mádo, a Gill Jatt, and the tradition is that the name was originally Mádo Jethá, or Mádo, the eldest son, corrupted into Majíthá.—*E. Nicholl.*

503. Ramdas—Amritsar District.—This is a small town in the Amritsar District, named after Gurú Rámdás by its founder Bábá Buddhá, his follower.—*E. Nicholl.*

HISTORY.

504. Ranjit Singh assumes the Sikh Leadership.—Mahán Singh's disease proved fatal, and he died on the 5th Baisákh 1847 (1790 *A. D.*) Ranjít Singh performed his father's obsequies with befitting pomp, and assumed the chieftaincy at the early age of 10. He gave promise of being a capable leader, and appeared possessed of fine traits and qualities. Sirdárs Sobhá Singh, Lahná Singh, the Governor of Láhor, and Sirdár Jai Singh Kanhayyá all took part in the ceremonies of his installation. Lahná Singh appeared prepossessed in the youth's favour, but Sobhá Singh treated him with contumely the next day on account of his extreme youth, and this so incensed Ranjít Singh that in a fit of passion he drove an arrow into his breast. The troops of Sobhá Singh at once fled to Láhor. Two noted *faqírs*, Sháh Sáhib Jílání and Hazrat Muhayyu'ddín, prophesied the future glory of Ranjít Singh and his possession of the Panjáb, Kashmír, and Multán. The youth of Ranjít Singh provoked Dal Singh and Díwán Lakhu Mal (Lakhpat Ráí elsewhere) to invade and harass his possessions, but they found Ranjít had talent and energy sufficient to oppose them with advantage, and having obtained his presence at a hunt through the agency of his mother, they placed him on a throne and proferred allegiance. Dal Singh was confirmed in his *jágírs* (feofs), and taking the Díwán with him, Ranjít Singh proceeded to lay siege to Shekhupura, but was bought off with a money-grant and returned to Rámnagar.—*W. A. Campbell.*

505. Ranjit Singh's Marriage.—In *St.* 1852 (1795 *A. D.*), Ranjít Singh proceeded to Batálá, where he married with great splendour and amid the greatest manifestations of joy, which were repeated on his return to Gujránwálá.—*W. A. Campbell.*

506. Shah Zaman's Invasion.—Next year Sháh Zamán of Kábul invaded the Panjáb and seized Láhor, from the inhabitants of which he exacted a heavy tribute. In the same year Ranjít Singh proceeded against Rámnagar, which was in the possession of Ján Muhammad, the son of Ghulám Muhammad Chattá, to which he laid siege. Ján Muhammad fell, shot by a cannon ball, on hearing which his uncle, Azím Khán, came down with all haste to exact retribution, and forced the Sikh army to raise the siege. Six months were passed in desultory warfare, until the attention of the entire Sikh nation was given to the attitude of Sháh Zamán. It forgot its mutual bickerings in the face of a common danger, for that warrior had despatched an army under Shabandi for the suppression of the Sikhs in *St.* 1854 (1797 *A. D.*), and the army had crossed the Indus and Jhelam. A large force was sent to oppose this, commanded by Bágh Singh Miránwálá and Malakhá Singh, Dal Singh being in charge of the artillery. Sáhib Singh joined the allies near the Chenáb, and three miles from Gujrát the two armies met. A long and bloody battle followed, but the Muhammadans were ultimately defeated, and all their baggage and supplies became the prey of the victors.—*W. A. Campbell.*

507. Defeat of Hashmat Khan Chatta.—Ranjít Singh utilized the large and well equipped army he had collected in wholly extinguishing the power of the Chattá *zamíndárs*. Hardly had he returned from his task than he learned that Hashmat Khán Chattá had rebelled, and was out plundering the country far and near. He marched to quell the rebellion, and met Hashmat Khán at Ládíwálí. In the struggle which ensued Hashmat Khán met Ranjít Singh face to face, and aimed a sword-blow at him, which struck him on the waist without any effect, the sword glancing off. Ranjít Singh adroitly avoided his opponent, who was surrounded and killed by the Sikh soldiery. Ranjít Singh was not sorry to find himself safe within the walls of Gujránwálá, and offered up hearty thanks to God for his escape and victory.—*W. A. Campbell.*

508. Dewan Lakhpat Rai's revolt and death.—Ranjít Singh next proceeded to the house of Gyán Chand Bhangí, where he married his second wife with all the pomp with which he had married his first. He returned to Rámnagar, where he found Díwán Lakhpat Ráí up in arms, and found himself, by the treachery of his servants, absolutely powerless to suppress him, as he had

carried off all the treasure, arms, and ammunition. At this critical juncture Máí Sadá Kaur proferred her assistance, and urged the necessity of speedy and decisive action. An army was quickly raised, and Fatteh Singh, an old domestic, Dal Singh, and Jodh Singh, were despatched to Miání to quell the revolt. Meanwhile Ranjít Singh betook himself to Láhor, where he was honourably received and interviewed by Mohar Singh and Chet Singh, the governors, who showed him round the fort with which he was vastly pleased. Taking leave of his guests, he proceeded to command the force he had sent to Miání, where he found Lakhpat Ráí in a strongly fortified position. Matters were progressing favourably, when a sudden and heavy downpour of rain threw his army into the greatest confusion, for so unexpected was such an event that no provision had been made to meet it. But in the height of his calamities Ranjít Singh was rejoiced to learn that the Díwán had been assassinated. The 51 horses and 50,000 rupees accumulated by the Díwán to present to his son on his marriage he divided among his soldiers, and all the property was confiscated. Ranjít Singh now returned to Gujránwálá, but after a short while proceeded against Sahíwál which he placed under contribution, and then went to Rámnagar.—*W. A. Campbell.*

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509. **Revolt at Lahor.—Ranjit Singh interferes.**—Sháh Zamán made a second descent on Láhor in *St.* 1855 (1798 *A.D.*) with a large and well-equipped army. Remembering his former exactions, the inhabitants fled, and the invader took possession of an empty city, from which he shortly retired, harassed throughout his march back to Peshawar by the troops of Ranjít Singh. On the retreat of Sháh Zamán, Ranjít Singh issued a proclamation calling on the inhabitants to go back to their homes. This they did on the festival of *Basant Panchamí*, but they now longed to place themselves under the protection of Ranjit Singh, as their own rulers, Mohar Singh and Chet Singh, had not only shown themselves incapable of defending them from foreign aggression, but had subjected them to oppressive exactions. So a conspiracy was set on foot, in *St.* 1856, to invite Ranjít Singh to Láhor, and then deliver the town and fort to him. With this view Muhammad 'Ashaq and Mihar Mohkamu'ddín, who had cause for special resentment against Mangal Singh, the agent of the dual rulers of Láhor, deputed a noble named Hákim Ráí to solicit the intervention of Ranjít Singh. The Mahárájá gladly accepted the invitation of the Muhammadan nobles and moved down to Láhor. On the way he was joined by Máí Sadá Kaur, Díwán Dhanpat Ráí, and Jaimal Singh Kanhayyá, but on arriving at Láhor and endeavouring to enter by the Dehlí gate, he found his progress arrested by the armed followers of Chet Singh. Ranjít Singh retired to the tomb of 'Adil Sháh and stayed there throughout the day. At noon, on the following day, he visited the garden of Wazír Khán and Anárkalí, and entered a place called Ra[illegible]. Here Mihar Mohkamu'ddín and other influential persons waited upon him and paid him allegiance, and informed him that the gates were strongly guarded, and that his only chance of obtaining possession of the city was his forcing an entrance early in the morning. Ranjít Singh dismissed Mohkamu'ddín with costly presents.—*W. A. Campbell.*

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510. **Ranjit Singh pets possession of Lahor.**—Meanwhile Mohar Singh sent [illegible] Singh with presents to Ranjít Singh, and the latter, alleging that he wished to see [illegible] of the River Ráví, asked the emissary to [illegible] the loan of boats from his master. Mohar Singh, fancying he saw a prospect of Ranjít Singh's retirement, gladly placed all the boats he [illegible] procure at his disposal. Sailing down the stream some distance, Ranjít Singh so ordered his [illegible] as to appear at the Láhorí gate early next morning, but he found the guards vigilant, and [illegible] strict orders not to let him in. However, Dal Singh disarmed their suspicions by alleging that Ranjít Singh was not of the party, and that the Mahárájá had entered the city already by the [illegible] gate. The party was at once admitted, and Ranjít Singh proceeded onwards, and paraded [illegible] at the Sultán and Wazír Khán mosques. Chet Singh, who had heard with dismay of his entry by the Dehlí gate, was frightened, and hastily sought refuge in the fort, the gates of which he [illegible]. Mohar Singh, who could not make good his retreat to that refuge, concealed himself. Máí Sadá Kaur now entered the city, and took up her abode [illegible] the Kotwálí. The greatest respect was [illegible] the property and persons of the citizens by the troops of Ranjít Singh, who visited with a [illegible] hand the slightest breach of discipline. The Mahárájá purposed besieging the fort, but Máí Sadá Kaur, advised of its strength, dissuaded [illegible] pointing out that the city they had come to [illegible] would be annihilated by the fire of the be[illegible]. She advocated a plan to buy off Chet Singh, offering him the Dhaní country, and guaranteeing him his life and property. She prevailed on [illegible] Singh, whom she had discovered, to be the [illegible] of these terms to his comrade, which the [illegible] accepted, and Láhor fell into the possession of Ranjít Singh, who was so elated at the [illegible] his acquisition and the facility with which he made it, that he consulted astronomers as to [illegible] future. He was told to expect mighty con[illegible] and great victories, and certainly his ca[illegible] far augured the success of any undertaking he might engage in.—*W. A. Campbell.*

ANTIQUITIES.

511. **Ancient Sites—Sultanpur—Shekhopur.**—Sultánpur, in the Kapurthalá State, on the old imperial road to Láhor, connected with the story of Gurú Nanák, is worthy of examination. So also is Shekhopúr, near Kapurthalá, the old capital of the Bhatti Rajputs, and of a *mahál* in the *Áín Akbari*, and now belonging to Súds.

512. **Nagaura—Phillaur.**—The *zaildár* of Nagar, near Phillaur, stated that the *theh* or *tumulus* there was formerly called Nagaurá, and that it and Phillaur were named after two brothers Nág and Phúl. This looks like a myth worth following up.

513. **Gunachaur.**—Gunáchaur, one of the Ghoriwaha seats in the Jalandhar District, is connected in local popular story with Gopí Chand Bhartarí.

[See *Legends of the Panjáb*, Vol. II, pp. 1-78.—Ed.].

NUMISMATICS.

514. **Coins of the Langas.**—Has any one seen any coins of the Langá dynasty? Five kings of this tribe reigned at Multán, with the title of Sultán, from *A. D.* 1445 till 1526. They must have struck coins, but even Mr. C. J. Ródgers has not yet met with any.—*M. L. Dames.*

515. **Patiala Rupees.**—(See Vol. II, note 188). Nádir Sháh was assassinated in *Persia* on the night of Saturday, the 11th Jamádiu'l-ákhir *A. H.* 1160, or 9th June *A. D.* 1747, and certainly never gave any authority to the Patiálá Chief of the period (Álá Singh) to strike coins, nor, as far as I know, has any coin been minted at Patiálá with the name of Nádir Sháh.

On the other hand, Griffin, at page 24 of his *Rájás of the Panjáb*, states that Ahmad Sháh Durráni, in March 1762, first bestowed the title of Rajá on Álá Singh; and again at page 27 he writes that the same Ahmad Sháh, in 1767, continued the title to Amar Singh, the grandson and successor of Álá Singh, with the additional honour, as Rájá-i-Rájgán Bahádur; valuable presents were also given him, with a flag and a drum, the *insignia* of an independent prince, and, as far as I can ascertain, it was Amar Singh who first began to strike coins in the name of his suzerain. The Patiálá State still continues to issue coins in the name of Ahmad Sháh Durráni, although he and his descendants have long since ceased to rule in Kábul and Kandahár.

The Patiála mint uses the same distich as is inscribed on the coins of Ahmad Sháh himself. This distich is to be found at page 6 of 'Abdu'l-Karím's *Táríkh-i-Ahmad*, and at page 6 of the Urdú translation of this work by 'Abdu'r-Rahmán Khán. It has also been translated by Mr. C. J. Rodgers in his article on the coins of Ahmad Sháh Durráni—*vide Proceedings* of the Asiatic Society of Bengal for May 1884.—*J. G. Delmerick.*

[The name Nádir Sháh in Vol. II, note 188, was a slip, and should of course have been Ahmad Shah. By the way, how comes it that all the Patiálá, Jínd, and Máler Kotlá coins bear the year 4th on them, if the permission to coin was given, as Griffin says, in 1762? "The year 4th" would be 1751-52. For the distich on these coins, not quite correctly printed, see Vol. II, note 300.—Ed.].

516. **A rupee of Nadir Shah.**—The numismatic cabinet of the Láhore Museum has been enriched by the addition of a rupee of Nádir Sháh, struck in Dehlí in 1152 *A. H.*, or 1739 *A. D.* Nádir Sháh was only 58 days in Dehlí in all; he could not therefore have had much time for minting money. The fact is, that after conquering and massacring the city he made his soldiers disgorge their ill-gotten gains, and out of the silver thus obtained he got enough to coin money wherewith to give his army its arrears of pay. This rupee of Nádir Sháh was unearthed by Mr. C. J. Rodgers—*Journal of the Anjuman-i-Panjáb*, Dec. 3, 1884.

517. **Bazar names for Coins.**—There are various kinds of *paisás* current in most *bázárs* which go by the names of—

(1). *Chachraulí* or *pakká paisá.* Chachraulí is the Kalsiá State in the Ambálá District.
(2). *Mansúrí paisá.*
(3). *Alamsháhí paisá.*
(4). *Rájásháhí paisá.*
(5). *Nánakshákí paisá.*

A dissertation on these would be valuable and interesting.

The British Government coppers go by the names usually of *dabal paisá* or *cherasháhí paisá.*—*R. C. Temple.*

MISCELLANEOUS.

518. **Rock Crystal.**—Some time ago I came across some pieces of rock crystal about the size of pigeons' eggs. The shapes varied. They had on them some finely-cut inscriptions. *La'l-i-Yaman, Sang-i-Sitára*, and *Rawán-i-Nádirí.* Can any of your readers give me a clue to the use of these stones? Were they weights? Or were they used by physicians in any superstitious way?

The inscriptions mean of course the "Yaman ruby," "the star stone," and "Nádir's currency"

respectively. The stones are full of flaws, and as light plays about in them it is refracted, and hence perhaps the reason of the two first names. But the last inscription is puzzling, and one I cannot account for. On one of the stones the two former inscriptions are cut as in a seal, *i. e.*, for stamping the words. One stone has an arabesque pattern cut on a surface. These stones are all thick.

On eight thin stones of various sizes and shapes there is one surface which has been polished and then engraved with fine line delineations of flowers and vines or creepers, in which gold was at one time inserted. The general shape of these stones is oval. I obtained all of them from one lapidary's shop, so I imagine these things must have come to him in the course of trade. He could tell me nothing further about them than that they had been in his shop all his life, and he was a very old man.—*C. J. Rodgers.*

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519. **Name for the Milky Way.**—Sanskrit, *Nágavíthí*, a row of serpents; Monier Williams, *Sanskrit Dict.*, *s. v.* See also Wilson's *Vishnu Purana*, Vol. II, p. 22.—*R. C. Temple.*

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520. **Names for the Rainbow.**—Malay: *Kung pálangí*; (*pána*, a bow). *Benang rája*; (*benang*, yarn; *rajá*, a king). Howison's *Dictionary of the Malay Tongue*, 1801.

Turkish: *qevsi qauzah.* David's *Grammaire Turke*, 1836.—*M. Millett.*

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521. **Names for heavenly phenomena.**—Here is a list of Arabic and Persian names for some of the more important celestial bodies and heavenly phenomena.

Milky Way. Arabic: *Bábu's-Samá*, heaven's gate; *Hubk*, a track.
Persian: *Ráh-i-falak*, road of the heavens.

Orion. Arabic: *An-nasaq*, the row; *al Jabbár*, the giant.

Rainbow. Persian: *Shamsher-i-'Ali*, the sword of 'Ali.

Pleiades. Arabic: *Surayyá* (diminutive of *surv*, plentiful, rich).
Persian: *Parvín* or *Paran.*

Dawn. Persian: *Mizhghán-i-Sahar*, eyelashes of the morning.

Twilight. Arabic: *Shafak* (evening), *ghasak* (morning).
Persian: *Havái-gurg-o-mesh*, airy wolf and sheep (morning).

Morning Star. Arabic: *Mushtari* (Jupiter).
Persian: *Shabahang*; *Káraván Kush*, caravan-slayer, so called because travellers, seeing it rise, wrongly imagine that da[illegible] at hand, and setting out o[illegible] journey while it is still [illegible] often fall into the hands [illegible] bers.

Evening Star. Arabic: *Zuhrah* (evening) [illegible] girl with swelling breas[illegible]
Persian: *Loli-i-falak*, heaven's [illegible] *de joie.*

Great and Lesser Bear. Persian: *Dub[illegible]* *wa asghar.* Urdu; *jhamakká*, a cluster.—*L. [illegible] King.*

[This last is more commonly *sát sahelion ká j[illegible]*— cluster of seven maidens.—Ed.].

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522. **Names for the Great Bear.**—Se[e] II, note 83, and Vol. I, note 1053.

Arabic. The usual name appear[s] *Binátu'n-na'ash, viz.*, the daughters (or attend[ants]) of the bier. The four stars form the bie[r] the three stars in front the attendants. T[he] three stars are also called *Bin[illegible]* Persian. See Johnson's *Persian and Arab[ic Dic]tionary, s.v.v. binát* and *na'ash.* Educated [Musal]máns in the Panjáb generally use the [illegible] *Binátu'n-na'sh* and not [illegible] According to my informant *Dubb-[illegible]* means the [illegible] stars, and *Dubb-i-Asghar* the three stars, [the] Little Bear. See the *Ghiyáthu'l-lughát.*

Persian. *Haftwarang*, from the Zend *Ha[illegible]* which is equivalent, according to Max M[üller, to] the Sanskrit *Saptarshi.*

Balochi. The four stars are called [illegible] *phádhagh*, the legs of the bedstead, a[nd the] three respectively the Ram (*Gurán[d]*), the [illegible] (*Bíng*), and the Wolf (*Gurkh*), of wh[ich the] Dog is supposed to be pursuing the Ram, a[nd the] Wolf the Dog. See *Sketch of the Balochi La[nguage],* *s.v.v. khat* and *guránd.*

Panjábí: As in Balochí the four sta[rs are] called *palang-páwe*, the legs of the bedstead. [The] three stars are called *trangar*, the ne[illegible] the usage of the Jhang District. O'Brie[n's Mul]*táni Glossary, s. v. trangar*, gives *trangar* as the [illegible] of the Great Bear, but I believe it refers [to] the three stars. The upper part of Orion [is] called *trangar.*—*M. L. Dames.*

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523. **Names for heavenly objects.**—I[n] 306 and 308, Vol. II, are some important [illegible] which are hereby corrected. The name [illegible] *Quzah* should be *Qaus Quzah* قوس قزح [illegible] *Ganga*, the bed of the Ganges," should [be] [illegible] *Gangá*, the Heavenly Ganges. "*Sufe[d]* [illegible] the way of fate," should be *Sufed Ba[illegible]*, the garland.—*L. Whyte King.*

524. **Madar—Manna.**—(See Vol. II., note 81). The *madár* of the Panjáb is *Calatropis procera*, not *gigantea*, though I believe the latter is occasionally found. The Panjábí name is *ak* (*ák* in the Hindí Districts). Pashto, *Spalmak.* Balochí, *Kharag.* Stewart (*Panjáb Plants*, p. 145) says he has never seen manna on the plant in India.—*M. L. Dames.*

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525. **Madar—Manna.**—(See Vol. II., note 81). *Madár* and manna are distinct substances. *Madár* is derived from the root bark of various species of *Calotropis*, order *Asclepiadaceæ*.

Calotropis Gigantea is not the source of the Hebrew manna as stated in the note, but yields *madár.* This substance is used as a diaphoretic, and owes its virtues to a peculiar principle called *mudarine.*

Manna is derived from several plants; oune of these, however, belong to the order *Asclepiadaceæ.*

The chief manna yielders are:—

1. *Tamarix gallica, var. mannifera,* (order *Tamaricaceæ*). This plant grows in the valleys of the Sinaitic peninsula, and yields the Mount Sinai or Hebrew manna, called also tamarisk. It is the result of puncture of the tree by an insect (*coccus manniparus*).

2. *Alhagi maurorum,* or camel-thorn, (order *Leguminosæ*).

3. Two trees of the order *Coniferæ, viz., Larix Europea* (larch) and *Cedrus Libanii*, cedar of Lebanon.

4. Several species of the *Ornus*, manna ash, especially *O. rotundifolia* and *O. Europæa.* This tree is extensively cultivated in the south of Europe, and is the main source of the manna of commerce.

Manna contains a peculiar sugar called mannite, which differs from other sugars in not being fermentescible. Mannite exists also in various seaweeds, in fungi, and in celery.—*H. Martyn Clark.*

BIBLIOGRAPHY.

526. **Tazkiratu'l-Kamilain.**—In Urdú, by Amar Chand, Director of Public Instruction to the Patiálá State: published by Nawal Kishor, 1877 *A. D.*, pp. 200. This is a most remarkable production. It give a series of very miscellaneous sketchy accounts of notable men of all countries, European and Oriental, from the earliest times.

CONTENTS.

(i). The Roman Emperors.
(ii). Notables of the Republic.
(iii). The Greek philosophers.
(iv). The Oriental doctors (*hakím*).
(v). The Greek poets and writers.
(vi). European mathematicians and philosophers.
(vii). European poets.
(viii). Oriental and Indian poets.

The book is remarkable for its transliterations and forms of the foreign words. We are familiar with the "Cawns" and "Sir Roger Dowlers" of the last century, but here we have the tables turned on us, and the most wonderful perversions of familiar European names are to be found on every page. Here are a few:—طبریس Tiberius; کلیقولا Caligula; کلاذیص Claudius; وطلیص Vitellius; طی طوص Titus; طراجان Trajan; عہدریان Hadrian; بادشاہ پررس Pyrrhus; قیس ماریص Caius Marius; کن فیو شس Confucius; سیفن Scipio; طوس دادس Thucydides (Thoukudides); انقرین Anacreon. The modern names are just as marvellous: one recognises لاگرانژ in LaGrange, but who is the German mathematician of the 17th century whose name appears as لب ظر. It requires no little thought to recognise the personages mentioned, and the book is a striking example of the failings of the Persian character as understood and used in India. There is an English dedication to Sir Theophilus Metcalf, dated 1849, whose name appears as سوسیا فلس متکاف in the vernacular.

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527. **Riazu'l-'umra**, in Urdú, by Rahmán 'Ali Khán, published by Nawal Kishor in 1873: pp. 167. It contains notices of 94 ruling princes of India, including Naipál, Kábul, Masqat, and Zangibár (Zanzibar), the brevity of which is apparent from the fact that these 94 notices occupy only 152 large type octavo pages.

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528. **Pothi Sri Guru Panth Parkas**, in Panjábí, in the Gurmukhí character, by Bhái Gyán Singh, and published at Murtazaví Press, Dehlí, in *A. D.* 1880, or *St.* 1936, or 411 Nának Sháhí Era., pp. 689.

CONTENTS.

(i). History of the Gurús and their doings to the time of Bandá Bairágí.
(ii). Sikh view of subsequent Panjábí History to the time of Ahmad Sháh's invasions about 1750 *A. D.*—*R. C. Temple.*

SONGS AND CATCHES.

529. **A song in the Kundaliya metre.**—

Hírá chhado apne khán ko,
Bare bare pachtáyá.
"Gun qudrat jáno nahín:
Kahán bikáwan áyá?
Kahán bikáwan áyá?"
Budh apní ko roio,

Nirgunion ká sang baith,
Gun apní khoio.
Kahá Girdhar kalí Ráí :
Man dhare na dhírá :
Bare bare pachtáyá,
Khán apne ko hírá.
The diamond taken from its mine,
Grieves passionately.
"None know my value and worth :
Where shall I be sold ?
Where shall I be sold ?"
Bewailing its fate,
It rests with the worthless,
And loses its value.
Saith Girdhar Ráí, the poet :
It has no patience in its heart,
And grieves passionately,
The diamond, for its mine.
—*W. J. D'Gruyther.*

[For the *Kundaliyá* songs of Girdhar Ráí, see Kellogg, *Hindí Grammar*, appendix, p. 25.—ED.].

530. **Local Catch—Jhelam District.—**

Lahrí changí !
Lahrí de Ráje changí !
Bakrálá Dhírí changí !
Mandá lakhan chorí dá !
Unt áránde langh gae !
Kí bádar dangorí dá ?
Pleasant is Lahrí !
Pleasant the Lords of Lahrí !
Pleasant Bakrálá and Dhírí !
Unpleasant their thieving ways !
Bellowing camels can they walk off !
What matters then my stick ?
—*Ghulam Hussain Khán.*

531. **A Song in the Jhelam District.—**

Sháh Chirágh ik kághaz likhiá,
Te toriá Saidán Khán nún:
" Kuchh khá jíye, kuchh pí jíye,
Kuchh dí jíye Rahmán nún.
Aisá kehr na cháhíye,
Is qabar de mihmán nún !
Pínghe dá lár tutná kí hoiá,
Je charhiá asmán nún !"
Chirágh Shah wrote a letter,
And sent it to Saidán Khán.
"Eat a little, drink a little,
And give a little to God.
Be not so proud,
Thou guest of the grave !
The swing's ropes are apt to break,
Though they mount to heaven."
—*Ghulam Hussain Khán.*

[For Chirágh Sháh, see Vol. I, note 1056. Raushan Chirágh Dehlaví died in 1354 *A. D.*: and so, is Saidán Khán *alias* Saidán Sháh meant for Sayyid 'Ali Hamadání, the Musalmán apostle of Kashmír, who died in 1386 *A. D.*?—ED.].

PROVERBS AND SAYINGS.

532. **Weather Proverbs—Panjab.—**

(*a*). *Múgh pae din charhde,*
Ayún chháti sarde.
Múgh pae din lahnde,
Ayún chháti wahnde.

When yellow clouds show in the morning,
The women come home with their breasts burning.
When yellow clouds show in the evening,
The women come home with their breasts dripping.

(*b*). *Titár khumbí hosí puchhan kí jáná joshí ?*
When (clouds) like partridge feathers appear one need not go to consult the astrologer (about the weather—it will rain).

(*c*) *Minh pae Jeth, Sáwan jáe let.*
If it rains in Jeth, Sawan will lie down (*i. e.*, will not stand : will not do its duty : will not rain). *Jeth* is May-June, and *Sáwan* is July-August.

(*d*) *Sáwan vage purá, oh bhí burá !*
Báhman bánne chhuré, oh bhí burá !
Jatt nacháwe tarah, oh bhí burá !
Sher malle khará, oh bhí burá !

If an east wind blows in July : that is bad !
If a Bráhman binds on arms (*i. e.*, takes to soldiering), that is bad !
If a Jatt frisks his horse (*i. e.*, gets elated—gets into power), that is bad !
If a tiger remains in his den, that is bad !

(*e*). *Chirián khamb khilere,*
Vassan minh batere.
Kí karsán dushman mere ?

If sparrows spread their feathers (and roll in the dust).
It will rain plentifully.
What can my enemies do ?

(*f*). *Jeth táe—tán Sanwan láe (lage).*
If Jeth is red hot, then Sáwan comes off, (*i. e.*, a hot June brings rain in July).—*Sayyid 'Alam Sháh.*

533. **Agricultural Proverbs—Panjab.—**

(1). *Varse Mágh, búte kán.*
If it rain in Mágh, the produce is large.

(2). *Varse Chetr, na khal mewe, na khetr.*
If it rain in Chetr (March), neither threshing-floor nor field can contain the produce.

(3). *Varse Poh, to únté dho.*
If it rain in Poh (December), then load your produce on camels (it is so abundant).

(4). *Varse Diválí, jaise kúsat, waise hálí.*
If it rain at the Díwálí festival (October) then the sluggard and the industrious man are alike (*i. e.*, get no crop).

(5). *Varse Phágan* (February), *to búte lágan.*
If it rain in Phágan, the crop is assured.

(6). *Bájrá Jethí, to putr palethí.*
Millet sown in Jeth (May) is like a first-born son (*i. e.*, strong and vigorous).

(7). *Hár andherí, to Sáwan pure, úh bhí bure te bure.*
If Hár (June) is cloudy, and in Sáwan (July) the east wind blows, then things are at their worst (for a cloudy Hár retards the ripenning of the crop, and a strong east wind in Sáwan delays the monsoon rains).

(8). *Hár na vahiyán urián, te peke na sikhián kúrián;*
Sáwán na chanián gáen, to bát unán dá sáhín.
If in Hár (June) the furrows are not ploughed (for the autumn harvest), if parents do not teach their daughters; if in Sáwan cows are not pastured, then their master is badly off.

(9). *Maj dalí, bher bhuslí, dháríwálá ran ; tri van kuvan.*
A spotted buffalo, an ash coloured sheep, a bearded woman (are) three bad things.

(10). *Rají maj na khác khal, rají dánd na váve hal, rají Jatt uthác kal, rají kurm na milda gal, rají Khatrí játá tal.*
A bull buffalo will not eat husks; a bull will not plough; a well-to-do Jatt will stir up strife; a wealthy relative (by marriage) will not speak to a poor one; a wealthy Khatrí will hold back (from a quarrel).

(11). *Titrkhumbá jhar kare, je randí ves kare, sir te wih vasná, úh bhí aur kare.*
If the sky be like the feathers of a partridge (*i. e.*, many coloured), if a widow wear (fine) clothes, there will be rain in the former case, and in the latter a change of state (remarriage).

(12). *Vachián de sang ralen katte, ajj na patten, dihán patten.*
If young buffaloes breed with young cows they will be ruined to-morrow if not to-day. (Illustrates the popular belief as to the mischief of inter-breeding between cows and buffaloes).

(13). *Chabbai kutti gandíán dí rákhí.*
A worthless dog will watch over the onions (*i. e.*, will do any work but its own).—*T. J. Kennedy.*

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534. **Panjabi Proverbs.**—

(1). *Isabgol vichon nán phol :*
Don't look into *ísabgol :* (everything has its defects). *Isabgol* is an officinal herb, the *plantago ispaghula*, used in cases of fever, diarrhœa, &c.

(2). *Chorán de sir singh honde hán ?*
Have thieves horns on their heads ?

(3). *Jandre sadhán váste ke chorán váste ?*
Are locks made for honest men or thieves ?

(4). *Lag giá tán tír, nahín tán tuká hí sahí.*
If it strike it is an arrow; if not, it is at any rate a reed.

(5). *Tun tán siápe dí náin hain.*
Woman, you are the barber's wife at the mourning. (The barber's wife leads the howls at a funeral party: said to a mischievous meddlesome woman).

(6). *Munh láiá, te ganwáiá.*
To be familiar is to be lost: (familiarity breeds contempt).

(7). *Chorí, yárí, chákarí, bájh wasíle nán.*
No theft, friendship, nor service without a go-between.

(8). *Dohatthar tárí wajdí hai.*
Clapping is with two hands. (It takes two to make a quarrel).

(9). *Rode sir jún nán líkh.*
A bald head has nor lice nor nits.

(10). *Har masále piplá múl.*
Pepper is in every relish. (Jack of all trades).

(11). *Nán Sáwan hare nán Hár suke.*
Nor green in August (rains), nor dry in June (hot weather): (always the same, an unchangeable nature).

(12). *Us ne kuchhar baithke dárhí khoí.*
Sitting in the lap he plucks at his beard.

(13). *Kábul vich Hindú áte vich lún han.*
A Hindú in Kábul is like salt in flour: (of no consequence).

(14). *Jatt kí jáne laungán dá bháo ?*
What does a Jatt know of the price of cloves ? (These being far beyond his income).

(15). *Sharík láve lík.*
Near relatives are fault-finders.

(16). *Karámát kolon mulákát changí hai.*
Personal knowledge beats miracles: (a miracle succeeds but once).—*Aya Singh.*

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535. **Hindi Proverb.**—*Gehun ke sáth ghun pisá:* the weevil is ground with the *wheat.* A very old error is perpetuated in regard to this proverb by Dr. Fallon, who quotes it, *Ate ke sáth ghun pisá:* The weevil is ground with the *meal.* So stated, the proverb is of course opposed to fact, while the alliteration is lost.—*G. E. W.*

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536. **Conundrums attributed to Amir Khusrav.**—(See Vol. II, note 92). In the *Ab-i-Hayát* by Maulví Muhammad Hussain, under the *takhallus* or *nom-de-plume* of Azád, are quoted the following conundrums (*do-sakhun* or *nisbat*) and attributed to Amír Khusrav of Dehlí (1253-1325 *A. D.*).

URDU CONUNDRUMS.

(1). *Gosht kyún na kháyá?*
Dom kyún ná gáyá?

Answer.—*Galá na thá.*
Why did he not eat the flesh?
Why did not the singer sing?
Because it was not tender, *or* he had no throat, according to the sense of *galá.*

(2). *Jútá kyún na pahináyá?*
Samosá kyún na kháyá?

Answer.—*Talá na thá.*
Why did he not wear the shoe?
Why did he not eat the sweets?
Because it had no sole, *or* they were not fried, according to the sense of *talá.*

(3). *Anár kyún na chakkhá?*
Wazír kyún na rakkhá?

Answer.—*Dáná na thá?*
Why did he not chew the pomegranate?
Why did he not keep the minister?
Because it had no seeds, or he had no sense, according to the sense of *dáná.*

PERSIAN AND URDU MIXED CONUNDRUMS.

(1). *Saudágar rá che míbáyad?*
Búche ko kyá cháhiye?

Answer.—*Dú-kán.*
What does the merchant want?
What does the earless want?
Answer.—A shop, *or* two ears, according to the sense of *dú-kán.*

(2). *Tishnah rá che míbáyad?*
Meláp ko kyá cháhíye?

Answer.—*Cháh.*
What does the thirsty want?
What does the affectionate want?
Answer.—A well *or* affection, according to the sense of *cháh.*

(3). *Shikár ba che míbáyad kard?*
Qúwat-i-maghz ko kyá cháhíye?

Answer.—*Bá-dám.*
With what can hunting be done?
What is wanted for strengthening the brains?
Answer.—With a net, *or* an almond, according to the sense of *bá-dám.*—*J. G. Delmerick.*

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537. **Panjabi Proverbs.**—

(1). *Kachh tale Qurán, nazar dhage te.*
The Bible under his arm and his eye on the bullock (to see if he can steal it!).

(2). *Jamián nahín, te nák nankián te.*
Before the child is born, its nose takes after that of its mother's family: (with Europeans it is flattery to say that the child resembles its father, in India to say that it has the features of its mother's family!)

(3). *Jis dá degh, us dá tegh.*
Who has the pot, has also the sword; (victory is to him who can keep the pot boiling).

(4). *De wadhí, te kam kadhí.*
Give a bribe and your work will be done.

(5). *Kankar chun chun mahal banáiá;*
Sab kahen ghar merá hai:
Na ghar merá, na ghar terá,
Panchhí rain baserá hai.

Bricks are collected and a palace built,
And every one says the building is mine:
It is neither mine nor thine,
But a roost for birds.

This is a *rechauffé* of the old Arabic story of the stranger proving to the king that his palace was a caravansarai.

(6). *Hath thíkrá, des moklá; na hásil na jagát.*
Bowl in hand he roams the land, and pays neither dues nor taxes: (said of a *faqír*).—*M. Macauliffe.*

EXTRACTS FROM NATIVE AUTHORS.

GULZAR-I-KASHMIR.

538. **Sultan Zainu'l'abadin, 1427—1473 A. D. : p. 163.**—This king fought a battle with the ruler of Káshgar at Shízí, near Tibet, in which he was successful. He was fond of architecture, and was the founder of the following places :—Zainakír, Zainakot, Zainapúr, Zainadab, Zainakadal, Zainalank, and Zainabázár, besides a great many buildings, mosques, *saráis*, and tanks.

It is said that the Wular Lake covers a city named Sandmatínagar, which was once populous and governed by a Rájá named Sundar Sen, noted for his tyranny and oppression. At that time the people were very wicked, and a potter was inspired to warn them of their vices. He advised them to desist from their evil ways, but they paid him no attention, deeming him mad ; so warned by a voice from heaven, he quitted the place. As soon as he had left the city every trace of it disappeared in a storm which arose over the country, and the place where the city had stood became a lake. Long after this and in the time of Zainu'l'ábadín the waters evaporated from a summer drought, and the pinacle of a stone temple was seen in the midst of it. When this was told to the king he ordered some divers to go down, and they found two idols of mixed metal, and brought them to him. He afterwards founded the town of Zainalank on an island in the lake.

Being a good Muhammadan he built a wall from Safápúr to Sopúr out of stones taken from temples and idols. He also made a great many gardens. He further ordered learned men to translate Sanskrit books into the Persian language, and was himself a scholar of some note in the Persian and Tibetan languages. He collected artizans from various countries, such as ingrainers, stone-masons, *papier-maché* makers, and so on. He reigned for fifty years.

[Really his reign lasted 46 years.—ED.].

539. **Sultan Haji alias Haidar, 1473—1475 : p. 167.**—Zainu'l'ábadín was succeeded by his second son Sultán Hájí, who took the title of Sultán Haidar, and was crowned in the *muhalla* of Nohta (at Srínagar). He was a great debauchee. One day, after a reign of a year and ten months, he fell from the roof of his house when in a state of drunkenness, and was killed.

540. **Sultan Hasan Shah, 1475—1487 A. D. : p. 168.**—Hasan Sháh, his son, succeeded him, and like his father was fond of music and wine, and similar vices. In his reign a Musalmán (Turk) named Tátár Khán, the ruler of Bahlolpúr and his tributary, rebelled. An army was sent to subdue him under Tází Bat ; it was repulsed, and Tátár Khán followed up Tází Bat to the borders of Kashmír. After this many other provinces raised the standard of revolt, and only the city of Kashmír remained in Hasan Sháh's possession.

It was in his time that several tombs and *muhallas* and the Jámí' Masjíd were destroyed by fire and rebuilt. In his time also Mír Shamsu'ddín Iráqí entered Kashmír and tried to spread the tenets of the Shí'ah sect over the country. Hasan Sháh reigned 12 years and 5 days.

541. **Sultan Muhammad Shah, 1487—1489 A D. : p. 169.**—Muhammad Sháh, his son, was crowned in 892 *H.* (1487 *A. D.*), but was driven from his capital after a reign of 2 years and 7 months.

[He, however, managed to regain his throne at intervals for nearly the next 50 years till 1537 *A.D.*—ED.].

542. **Sultan Fatteh Shah, 1489—1519 A. D. : p. 169.**—Fatteh Sháh, the son of Adam Khán, and grandson of Zainu'l'ábadín was put on the throne by the aid of Malik Saifdár, the commandant of the Kashmír forces, but quarrels soon arose among the courtiers, and when Shams Chak was made minister the other nobles deposed Fatteh Sháh after a reign of 2 years and 6 months. Muhammad Sháh was recalled, and crowned again in 898 *H.* (1492 *A. D.*), after which he and Fatteh Sháh held the throne alternately, and an internecine war was carried on for several years, which laid the country in ruins, and cost many lives. At last the party of Fatteh Sháh divided the kingdom into three parts, but after a short time it was retaken by Muhammad Sháh, and then Fatteh Sháh died in 925 *H.* (1519 *A. D.*) in the hills in India. Malik Kájí Chak imprisoned Muhammad Sháh, crowning his son Ibráhím Mákrí in his stead as king of Kashmír.

[Kájí Chak is the usual form, but Káchí and Gájí are also found in the text.—ED.].

543. **Sultan Ibrahim Makri, 1519—1537 A. D. : p. 173.**—The nobles being opposed to Malik Kájí Chak, dethroned this king, and compelled him to seek refuge in India. In the year 935 *H.* (1528 *A. D.*) Ibráhím Mákrí was aided by the Emperor Nasru'ddín Humáyún, who sent his commander 'Ali Beg with 8,000 horse. A battle was fought at the town of Bankal, which Kájí Chak contested bravely, but Ghází Khán, his son, and Sultán Ibráhím, were captured. 'Ali Beg returned to India.

The country was now divided into four provinces (*súbahs*), each under a *súbahdár*, *viz.*, Malik 'Ali Chárdar Malik Abdál Mákrí, Lohar Mákrí, and Ríkí Chak. Muhammad Sháh was again chosen by them as their leader, and thus had been crowned and dethroned four times !

544. **Sultan Isma'il, 1537 A. D. : p. 174.**—This king was the son of son-in-law of Kájí Chak, and son of Muhammad Sháh, but being too weak to carry on the government, he was put down and his brother Shamsu'ddín was crowned in his stead in 944 *H.* (1537 *A. D.*).

545. **Sultan Shams'uddin II, 1537—1538, A. D. : p. 176.**—In this king's time Kájí Chak and the Mákrís were always at war with each other. At first Kájí Chak was repulsed, and fled to the mountains in India, where he passed the winter at Kájíwár. Early in the spring, however, he overthrew the nobles and destroyed the Mákrís, whom he supplanted. Shamsu'ddín died during the year and Isma'íl was restored.

546. **Sultan Isma'il (restoration), 1538—1540 A. D. : p. 176.**—All the power was now in the hands of Kájí Chak, who governed absolutely for the next three years, and the Shí'ah sect rose to the might of its vigour under him. Isma'íl left his throne to his son Ibráhím in 947 *H.* (*A. D.* 1540).—*W. B.*

FOLKLORE FROM DIFFICULT SOURCES.

CENTRAL PROVINCES GAZETTEER.

547. **Baigas—Godlings :** *s. v.* **Mandla.**—The chief object of worship of the Baigás is Máí Dharitri, Mother Earth, and Thákur Deo, who is supposed to have special charge of the village, and is honoured accordingly.

548. **Woodland Spirits—Pats—Tigers—Baigas :** *s. v.* **Mandla.**—The Baigás have a great belief in the spirits which are supposed to haunt the forests; and in localities which are more especially the homes of these spirits, *páts* (see Vol. II, note 228) are set up, each under the charge of an appointed Baigá. There appears to be no especial rule regarding the institution of a *pát.* Sometimes it is a place where a man has been killed by a tiger or a snake, and sometimes no reason whatever is given for the selection. In connection with these *páts* they have a peculiar ceremony for laying the spirit of a man who has been killed by a tiger. Until it is gone through neither Gond nor Baigá will go into the jungle if he can help it, as they say that not only does the spirit of the dead man walk, but the tiger is also possessed for the nonce with an additional spirit of evil, which increases his power of intelligence and ferocity, rendering him more formidable than usual, and more eager to pursue his natural enemy—man.

549. **Baigas—Witchcraft :** *s. v.* **Mandla.**—Some of the Baigás are supposed to be gifted with great powers of witchcraft, and it is common for a Baigá medicine-man to be called in to bewitch tigers, and so prevent their carrying off the village cattle.

550. **Gonds—Bhimsen :** *s. v.* **Nagpur.**—Their chief object of worship is Bhímsen, who is represented by a piece of iron fixed in a stone or in a tree.

551. **Legends of Paunar—Mani—Headless Horseman—Witchcraft :** *s. v.* **Paunar.**—Tradition tells of a Pawan Rájá, a Súrijbans Chhatrí, who ruled over Paunár, Pauní, and Pohná, and said to have been possessed of the philosopher's stone *(mani).* His cultivators, who were Gaulís, paid no rent, but merely gave him the iron of their ploughs, which was forthwith changed into gold. He kept no standing army, and the people after a time began to reflect that if an enemy were to come they would be despoiled. The Rájá assured them that he had only to take a bundle of reeds, and cut them into small pieces, and any enemy's army would be destroyed. Wishing to prove his power, the heads of the people separated themselves into two bands, and got up a fight, in which blood was drawn. This, they went and told the Rájá, had been done by an enemy's army. He asked if they spoke the truth; and being answered in the affirmative, he called for reeds, and began to chip them up; and, having done so, assured the deputation that the enemy was destroyed. On their return they found the heads of those representing the enemy miraculously cut off. Yielding, however, to the supplications of the widows and children of the men thus slain, the Rájá restored them to life. His power was thenceforth acknowledged until the arrival of Sayyid Sháh Kabír (end of the 15th century *A.D.*), a greater enchanter than himself, who, hearing that the Rájá could decapitate his enemies from a distance, took the precaution of removing his own before visiting him! The Pawan Rájá, on hearing this, perceived his rule was over, and with his wife sank into the deep waters of the Dhán under the fort of Paunár.

552. **Legends of Paunar—The Spirit of the Pool :** *s. v.* **Paunar.**—Strange stories are told of the pool into which the Rájá of Paunár disappeared. One is, that for twelve years a herdsman, who grazed his cattle on the banks of the river, observed a strange black cow feeding with his cattle. As the cow, on being questioned, was about to step into the pool, the herdsman caught it by the tail and disappeared with it. Under the waters he found a temple, where was a stranger who began to tie up the cow, but the herdsman demanded first his hire for looking after the cow so long. He was given some vegetable bulbs, but rejecting them angrily and laying hold of the black cow's tail, emerged with it from the water. Next day he found that a little of the vegetable still left with him was gold.

It is also said that the people of Paunár, when they required dishes for their entertainments, could always get them by going to the pool, making known their wants, and throwing in an offering of rice. Next day they would find the dishes on the bank; but they were required always to put them back again after having used them, when the dishes used to disappear of themselves. One day a man kept back a dish, and from that day the marvel ceased.

553. **Kunwars—Aborigines—Godlings—Hatred of Brahmans :** *s. v.* **Raipur.**—They worship Jhágrá Khánd under the form of a sword, and in the jungles they have conformed generally to the customs of their neighbours, and worship Dúlá Deo and Burhá Deo like the Gonds. They always seem ready to take up with the belief of those about them, though all of them, except the richer classes who wish to be thought good Hindús, avoid Bráhmans. They bury their dead, and marriages are performed before the elders of the village.

554. **Halbas—Godlings :** *s. v.* **Raipur.**—They gain their living chiefly by distilling spirits, and worship a pantheon of glorified distillers, at the head of whom is Bahádur Kalál. Their religion does not impose an elaborate or frequently repeated ceremonial. All that a good Halbá need do is to sacrifice once in his life three goats and a pig, one to each of the national deities,—Náráyan Gosáin, Burhá Deo, Satí, and Ratná. Of these the two former are male and the two latter female, and it is to Náráyan Gosáin that the pig is sacrificed. But though their own religion imposes no heavy burden on them, they yield to no tribe in their superstition and devotion to the local deities who abound on every high hill and under every green tree. There is nothing peculiar in their form of marriage; but they bury their dead and worship their ancestors, prayers to a deceased father being supposed to be very efficacious against the attack of a tiger.

REGISTER No. 825

No. 18]. MARCH 1885. [Vol. II.

Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

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Subscription—Rs. 8 annually.

PUBLISHERS:

THE PIONEER PRESS, ALLAHABAD.

AGENTS:

LONDON ... ... MESSRS. TRÜBNER & Co.

PRINTED AT THE PIONEER PRESS, ALLAHABAD.

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RELIGION.

555. **Snake worship in the Panjab—Snake castes—Totems.**—Once a year in the month of Bhádon (September,) but during a period of 9 days only, the snake is worshipped by all castes and religions. In the end of Sáwan (August) Mírasans, particularly those that belong to the "Snake Tribe" make a snake of *áttá* (dough), which they paint black and red, and place on a winnowing basket (*chhajj*) with the head and neck (like a cobra's) slightly raised. This basket they carry round the village, and on entering any house they say:—

> *Allah dián rákhán hoven!*
> *Har balá dúr rahe!*
> *Pír báni banni rahe!*
> God be with you all!
> May every ill be far!
> May our patron's (Guggá's) word thrive!

They then present the *chhajj* with the snake, saying:—

> *Hai chaní áttá dí:*
> *Te utte makhan barí:*
> *Guggí nún mándi án,*
> *Dudh putre tarí!*
> A small cake of flour:
> A little bit of butter:
> If you obey the snake,
> You and your's shall thrive!

The correct thing is to give the cake and butter, but it is seldom done, though everyone gives something, generally a handful of *áttá* or some corn. In houses where there is a new bride, or whence a bride has gone, or where a son has been born, it is customary to give a rupee and a quarter, or some cloth.

The Mírasans sometimes also sing the following:—

> *De guggí nún táki,*
> *Tori bahú áwe laráki.*
> Give the snake a piece of cloth,
> And he will send a lively bride.

When every house has been visited in this way the *áttá* snake is buried by the Mirásans, and a small grave erected over it. Hither during the 9 days of Bhádon the women come to worship. The night before they set a basin of curds as if for making butter, but in the morning, instead of churning it, they take it to the snake's grave and offer up a small portion, kneeling on the ground and touching the earth with their foreheads. They then return to their homes and divide the curds amongst their children (*i. e.*, the children of the house collectively). On that day they do not make or eat butter.

This is said to be prevalent throughout the Panjáb, and I know it to be common, universal in fact, in the Lahore, Siálkot, and Firozpúr Districts.

In villages where snakes abound they do not worship at the grave of the *áttá* snakes, but in the jungles where snakes are known to be.

Besides this yearly worship performed by all, those who are of the "Snake Tribe" worship in the same way every morning after a new moon.

Every Monday and Thursday also they observe in the snake's honour, cooking *khír* (rice and milk), setting a portion by for the snake, and never eating or making butter on these days.

The Snake *Zát* (Tribe or Caste) is by no means uncommon. A girl I was lately educating belonged to it, and her family observed all these ceremonies, saying that in old days the snake was a great king. If they find a dead snake they put clothes on it, and give it a regular funeral. They are Musalmáns of Kasúr. They will not kill a snake, nor does its bite hurt them, so they say.

The snake changes its form, and must do so every hundred years, when it becomes either a man or a bull. Snake-charmers, known Bangálís, have the power of recognising these disguised snakes, and follow the snakes stealthily till they return to their holes, and then ask them to show them where treasure is hidden. This they will do on consideration of a drop of blood from the little finger of a first-born son.—*F. A. Steel.*

[It is to be observed that the snake is here called *guggí*, the diminutive form of Guggá, the saint who has special powers over snakes. See Vol. I. notes 8, 243. As to the Bangálí or snake-charmers, there is a wild tribe in the rocks above the military station of Solan, on the road to Simla, called Bangális, and it would be very interesting to find out something about them, and the reason for the name.—Ed.].

556. Snake Dances – Arizona. – The following extract is from the *Saturday Review's* notice of Captain Bourke's account of the Moquis of Arizona, and is valuable here for purposes of comparison.

The Moquis are a native race dwelling in some seven villages on rocky heights. They were in their present seats when the Spaniards conquered Mexico. "The pre-historic race inhabiting this part of America, the ancestors of the present Moquis and Zunis, must have been farmers of extensive acquirements for savages." They practised irrigation; their ancient pottery, dug up in their old settlements, precisely resembled that of the extant Pueblo Indians. Quaintly enough, the old Zuni and Moqui patterns on the unglazed hand-made ware survive on the glazed wheel-made ware of the country. The Moquis have thus a long past of barbarism (rather than of savagery) behind them. They are still, however, divided like the Red Men, the Basutos, some Siberian tribes, the Oraons and Hos of India, the Australians, and the rest, into Totem kindreds, with the usual rules of exogamy, laws of inheritance, and practices of plant and animal worship, or at least of reverence paid to Totems. Their religion also includes reverence for sacred wells, adoration of very rude semi-anthropomorphic stone idols, worship of ancestors, of the Sun, of the Serpent (in the Serpent kindred, at least), and the habit of making offerings at roadside cairns, as in South Africa and the Scottish Highlands. The snake is especially revered as an ancestor, and a tribal myth attributes the original motherhood of the kindred to "a woman who gave birth to snakes." The traditions of the Moquis, Zunis, and kindred tribes retain the very clearest recollection of human sacrifices, perpetrated in the familiar Aztec manner. All these features of a mixed religion are familiar to us in the creeds of the ancient civilized races about the basin of the Mediterranean.

Such being the faith of the Moquis (as far as at present understood), they begin their biennial mysteries by catching snakes. Four poisonous varieties are used. How the Moquis escape being bitten and killed, who can tell? They rely on prayer to the Sun [illegible] the Serpent, on the use of four roots of unknown character, on "medicine water" and "medicine clay," on tickling the serpents with sacred wands tipped with the holy eagle feather (believing that the reptiles have an instinctive dread of eagles), and, finally, they do not touch the snake when he is coiled and ready for mischief. To these precautions, or some of them, they appear to owe an impunity that amazes the civilized. They can, indeed, take up serpents and not be harmed, like some of old, and in the sacred dance the more daring will actually carry two living rattle-snakes in their mouths. The creatures have not been deprived of their stings and poison. Hymns proclaim the morning of the snake dance. Races are run. The braves are blackened and smeared all over with filth, as in Greek, Negro, Australian, and other mysteries. They wear kilts embroidered with serpents. The *estufas* in which the snakes are kept are decorated with symbolical designs of serpents, rain-clouds, and lightnings. If rain were not so common, one might think that the chief object of the whole ritual was rain-making. The connexion in mythology between lightning and the serpent is very well known (see Vol. I, note 937), and is strongly believed in by the Moquis. Each class of snake used typifies a kind of lightning. The spectators now move round to the neighbourhood of a sacred rock, with a niche and rude stone idol. They hear a whirring sound as of rain driven by wind, and forth comes the procession. An old man leads it, sprinkling holy water; another carries sacred grain; others bear rattles, and there is a company of rattle-bearing boys. Then arrives an old man, whirling the mystic *rhombos* of Greece, the *turndun* of Australian and African mysteries. This instrument produces the noise of rainy wind. The dancers prance round the idol, making motions as in the sowing of maize. Then come other dancers, "holding slimy wriggling serpents *between their teeth.*" Each dancer has an attendant who tickles the snake with a sacred wand tipped with eagle's feathers. The snake-carriers then spit out the snakes, and move to the sacred lodge and sacred rock, where they emit strange cries, half grunt and half wail. Now come the women scattering the grain, as in the Homeric ritual of sacrifice. The snakes are carefully sprinkled, are handed to little children, and then to two old men—great medicine men—who appeared to be under the influence of narcotics. Again and again the dreadful procession of men with huge serpents in their mouths circled the sacred rock. The snakes were next placed in a charmed circle, and covered with sacred meal. Lastly, the Indians grasped them in large handfuls, and ran with them down the steep paths leading to the foot of the rock whereon the village is built. There the serpents were released; and while this part of the ceremony went on the noise of the *turndun* roared, as it roars in Australian mysteries, and roared at the rites of Dionusos.

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557. Nukal Sain (Nicholson)—Faqirs.—There is a body of Nukal Sain *faqirs* or *sádhús* in the Ráwal Pindí District, who have connected themselves with the monument to General Nicholson, whom they have metamorphosed into Nukal Sain. Any details regarding their tenets, habits, dress, or practices will be very acceptable.—*R. C. Temple.*

558. **Rudrakshas—Jogi's beads.**—*Rudrakshas*, or the beads worn by Saiva *jogís*, are made of the seeds of the *bodar* or jujube tree, and their value depends on the number of the facets they have, those with one facet being the most valuable. It is said that only one was known, and belonged to Mahárájá Kharak Singh, the son of Ranjít Singh, and that that has been lost since by the family of Díwán Jwálá Sahái, into whose possession it passed. The *rudraksha* with two facets is sacred to Siva, and can be worn only by the *jogí* that has a wife with him. That with five is devoted to Hanumán. That with eleven is highly prized, and is sacred to Gaurí Shankar; it is worn only by the celebate *jogís*, and is not often to be had.—*W. B.*

SOCIAL CUSTOMS.

559 **Funeral Rites—Panjab—Himalayas.**—The following is extracted from a letter to the *Civil and Military Gazette*, Lahore, dated 7th March 1884 :—

On the death of one of the late Ránís of Chambá the mourning lasted sixteen days, which meant abstaining from meat, wearing nothing but white clothing, shaving the head, and sleeping on the ground instead of on a *chárpáe* (cot). The Rání was one of the widows of Srí Singh, the Rájá's uncle, and had been a widow for 14 years.

She had to go through the first ceremony several times owing to false alarm of her approaching death. This consisted of placing her on a *darí* (cotton carpet) spread on the ground, and bringing in a cow that she might hold its tail as she was dying. As soon as she was dead no drum nor gong—not even to tell the time—was allowed to sound, nor was any one allowed to eat food until she was cremated. The corpse was wrapped in several costly shawls, and was placed in what must be called a coffin: over this was thrown a scarlet canopy, and the whole carried on men's shoulders to the burning ground. Just before arriving at their destination the bearers carried the burden over a high mound called the "Gates of Heaven," to enable the spirit to depart in safety. On arrival some *ghí* and rice were placed in the hands of the corpse, which a Bráhman consumed on payment of a certain sum (see Vol. I, note 674). Then a stranger, who had been caught beyond Chambá territory, was given the costly wrappings round the corpse, a new *chárpáe*, and a change of raiment, and then told to depart, and never to show his face in Chambá again. After which every spectator threw a piece of wood on the pyre, which was then lighted. The body was entirely burnt in about 4 or 5 hours, and then the ashes were put into a bag, and sent next morning by a special messenger to be thrown into the Ganges at Hardwár. The fire of the funeral pile went on smouldering for about three days.

560. **Namakaranam (naming a child)—Madras.**—This ceremony is performed on the day of the *punyáhavachanam*, or the purification rite for the mother and house. It is then that the child receives its name—that of some one of its grand or great-grand parents—by the father writing it three times with a golden ring in unhusked rice spread on a plate. This is the *námakáranam*, and is followed by the guests bestowing blessings on the young one as they scatter rice, coloured with turmeric, over it and the mother, who are seated in the midst of the assembly. The father then distributes money to the poor, and entertains relatives and friends. On this night, for the first time, the child is put into the cradle by the female guests, some of whom sing religious songs, while others rock the little one, and at the close the assembly are dismissed, after being presented with betel-nut, plantains, and boiled pigeon pea (*Cajanus Indicus*). The *námakáranam* may be on the 10th, 11th, 12th, or 101st day after birth.—*E. B.*

561. **Opprobrious Names.**—See Vol. I, note 1007. It is a common practise in families, when a boy has been born after the death of several children or boys, to dress him up as a girl and give him an opprobrious name like Nathá, Nostril, Buláqí, Nose-ring, Chhedá, (nose) pierced. The reverse custom also obtains of dressing up a girl as a boy when a succession of girls have been born, in hopes that the next child may be a boy. See *Proper Names of Panjabis*, pp. 28-29. I observed a girl so dressed lately in the Sadr Bázár, Ambálá. Age, about 3 years; dress, shaven head, small white cap (*topí*), small jacket to the waist, open in front, otherwise naked, no ornaments nor jewellery. The people, on enquiry, said it was because it was hot weather, but a score of other little girls were about dressed as usual.—*R. C. Temple.*

562. **Proper Names—Flowers and Plants.**—I am told that among some *jogís* the *chelá* or novice is given the name of some plant or flower which he bears for life. Is this so? If so, in what sects?—*R. C. Temple.*

FOLKLORE.

563. **Sneezing.**—See Vol. I, note 776. The Muhammadans respond to a sneeze with "*Shukr, Al-hamdu'l-illah!* thanks and praise be to God," and the inference is that the "emission of air occasioned by an irritation of the inner membranes of the nose" is a blessing to be thankful for, as indicative of the healthiness of the sensorium.—*S. Manuel.*

564. **Hiccoughing**.—In Hindí *hichkí*, in Panjábí, *hirkí*, is popularly believed to be occasioned by remembrance on the part of some relation or friend who, if mentally identified at the time, can stop the "spasmodic inspiration." *Remembrance* is the essence of the superstition which that great master of the Urdú language Zauq has thus rendered in verse:—

> "*Maut us ko yád kartí hai, yá gor ?*
> *Yún terá bímár-i-gham jo hichkián lene lagá !*"
>
> Is it death or the grave that recalls him ?
> That thy aggrieved patient begins to hiccough so !—*S. Manuel.*

565. **Ibex horns—A cure for Rheumatism.**—See Vol. I, note 792. The common method of application is rubbing the tip in a little water until friction imparts a little consistency and then applying it to the part affected. The popular belief is that these horns possess calorific properties and relax the joints and muscles!—*S. Manuel.*

566. **Cow's milk unlucky—Ceylon.**—We resided nearly six months in a headman's house, and although he was possessed of herds of black cattle and buffaloes, we never saw a drop of milk. Indeed, during a residence in Ceylon, closely approaching half a century, we have never seen a Sinhalese man or woman milk a cow. As at present informed, we believe the natives count it unlucky to take milk from a cow.—*Ceylon Observer.*

567. **Eclipses.**—No Hindú will do any work, or sit or lie on a *chárpáe* (bedstead) during an eclipse. They also give alms on such occasions under the impression that the more they give the less pain the sun or moon will suffer in the processes of being swallowed up and disgorged by the monsters Ráhu and Ketu. Orthodox Hindús will further bathe just before and after an eclipse to avoid the evil effects of it.—*Chaina Mall.*

568. **Ghosts—Wizards—Witches—Panjab.**—Closely akin to the Panjáb superstitions on the subject of ghosts are those connected with wizards and omens. It is, however, a curious fact that, while a belief in ghosts is more prevalent in the villages and among the less intelligent of the population, wizards and omens find credit among men with a certain amount of education and intelligence. Panjáb wizards are usually decrepid old men, whose tempers have become soured by a life of poverty and hardship. They are supposed to exert their malign influence by extracting the livers of people over whom they have cast the spell of their evil-eye. No person can talk very long on the subject with a native of the old school without being told of several "well authenticated" instances in which people who have pined away and died, without any assignable cause, have been found, on an examination of their bodies after death, to have been without a liver. Wizards are also supposed to work their spells by making images of persons they hate, and sticking pins into them. It will be noticed how very like all this is to English ideas, on the same subject, prevalent two hundred years ago. We even find that wizards in the Panjáb are supposed not to be able to sink in water—one of the crucial tests, in former times, between a real and a supposed wizard in England; and one that, whichever way it turned out, was fatal to the unfortunate person experimented upon: for if he did not drown, he was certainly burnt.

569. **Omens—Journeys—Panjab.**—The Panjábí belief in omens is very curious. A man on leaving his house for his business will notice carefully the first person he meets. If it be a man engaged in his lawful occupation—even a sweeper carrying night-soil—he will go on his way satisfied. If, however, he meet a Bráhman, or a cat, or a man carrying a light, or a man suffering from some deformity or sickness, or if anyone calls him from behind, or if he sneeze, he will in most cases turn back; or if he cannot do that, he will spurn the objectionable object with his foot, and even then will be in dread of some impending misfortune to befal him during the day. Englishmen may smile at these ideas ; but when, even amongst some of us, it is considered unlucky to sit down thirteen to dinner, and to spill the salt, we can scarcely plume ourselves on being much better than the natives we smile at.

570. **Reversing the Sex—Evil-eye.**—A very perplexing mistake occurred as to the sex of a girl lately born to the Mahárájá of Maisúr. I believe it is customary among Hindús to reverse the sex of a newly-born child, in order to avoid the evil-eye, when notifying it for the first time—a fact which the midwife, a European, was not aware of, or it did not occur to her at the time, and of course she mentioned what the child *really* was. The news was at once conveyed to the Mahárájá that the latest arrival was a girl, and the supposed fact whispered to him that it was a boy. This spread like wild-fire, and it was not till late in the day that it was known that a princess, and not a prince, was the cause of the rejoicing. The Díwán, who was travelling to the capital, received several conflicting telegrams on account of this mistake.—*Bangalore Spectator.*

571. **Tying a knot for remembrance.**—This is as much an Indian as a European custom.

The knot in India is usually tied in the strings of the *páejámas* (drawers).—*R. C. Temple.*

572. **Ordeal—Koris.**—Some *saises* of the Ambálá Cantonment being Korís by caste practised the following ordeal:—A woman was charged with adultery, and the fact was proved against her thus before the *pancháyat* (assembly) of her caste:—Two lumps of *gobar* (cowdung), one containing a *paisá* and the other a four-*áná* piece, were placed before her. If she chose the *paisá* she was guilty, and *vice versá*. She made a bad choice, and was "proved" guilty. What struck me most forcibly was that, having previous to this most strenuously denied the charge, it never seemed to occur to her to do so afterwards.—*R. C. Temple.*

573. **Folk Medicine—Eye Diseases.**—This will cure specks caused by small-pox, dimness from old age, and running from inflammation. Take 2 *chitáks* (4 ozs.) of lead, melt it down and grind it in an iron vessel with an iron pestle for 2 or 3 days. Then add 2 *tolás* of *bánslochan* (*bambusa stricta* or dwarf bamboo) ground into a fine powder. Drop it into the eye with the milk of the *barh* or banyan tree for 40 days, or until a cure is effected.—*W. H. Lyons.*

574. **Folk Medicine—Sores.**—

Ratanjot	... 1 *chiták* (2 ozs.).
Camphor	... 1 *tolá*. (½ oz.).
Wax (melted)	... 1 *chiták* (2 ozs.).
Oil	... 1 *chiták* (2 ozs.).

In winter more oil and less wax should be used than in summer.—*W. H. Lyons.*

[*Ratanjot* is *potentilla nepalensis*, but several officinal plants are known as *ratanjot.*—Ed.].

575. **Folk Medicine—Rash.**—

Kath (*acacia catechu*)	... 1 *chiták* (2 ozs.).
Kamílá (*Rottlera tinctoria*)	... 1 *chiták* (2 ozs.).
Jawásá (camel thorn)	... 1 *chiták* (2 ozs.).
Murdár sang (litharge)	... 1 *chiták* (2 ozs.).
Sangi-i-jaráhat(=*selam khariá*, a steatite)	... 1 *chiták* (2 ozs.).

Grind to fine powder, strain and apply with fresh butter. No cold water, and as little water as possible should be used in washing the part.—*W. H. Lyons.*

576. **Ramayana—Unlucky—Bombay.**—It is unlucky to keep the *Rámáyangranth* in the house as it breeds dissensions.—*K. Raghunáthjí.*

577. **Cows—Circumambulation—Bombay.**—The merit of circumambulating a cow in the act of calving when the calf is partly born is as great as the merit of circumambulating the whole earth, *prithví pradakshaná kelyá che punya*—*K. Raghunáthjí.*

578. **Snake-bite—East wind.**—Any one bitten by a snake is subject to "light headedness" whenever the wind is in the east. A dog belonging to me escaped the effects of the bite of a full-grown cobra after a long illness. The other day it got very excited. "The wind is in the east," observed a *chuprásí* (messenger). I, too, have noticed that when the wind is in the east this dog gets excited.—*F. A. Steel.*

579. **Scapegoats.**—Towards the east of the North-West Provinces a goat or fowl, and towards the west a pig or fowl, are common scapegoats devoted for the benefit of children.—*W. Crooke.*

580. **Jackals.**—The jackal is one of Kálí's dogs, and is respected by *gusáins.*—*W. Crooke.*

581. **Snakes—Wolves—Ill-luck.**—To kill a wolf or snake is unlucky.—*W. Crooke.*

582. **Goats—Boundary disputes.**—The goat, probably from his peculiar habit of shivering, is supposed to be sacred, and a disputed boundary is sometimes decided by letting one loose. The parties accept the line he takes.—*W. Crooke.*

583. **Owls—Magic.**—Muhammadans believe that if you put an owl into a dark room, go in naked, and feed it with meat, it will impart magical powers.—*W. Crooke.*

584. **The Ladybird.**—The ladybird insect is the wife of Indra (Indrání). *Cf.* Gregor, *Folklore of N.-E. Scotland*, p. 147.—*W. Crooke.*

585. **Rats.**—Rats leave a sinking boat or falling house. *Cf.* Gregor, *Folklore of N.-E. Scotland*, p. 128.—*W. Crooke.*

586. **Fern Seeds.**—The seed of the *alopanium* plant is like the English fern seed, and makes people invisible. *Cf.* Brand, *Observations*, p. 173.—*W. Crooke.*

587. **The Moon.**—Mothers call to the moon to come and feed naughty crying children.—*W. Crooke.*

588. **Fourth Children.**—A fourth child of a different sex to the first three (*e. g.*, a boy after three girls) is unlucky.—*W. Crooke.*

[But ? as to a girl after three boys.—Ed.].

589. **Bogies — Dodo — Hawwa — Warren Hastings.**—The ghost invoked to frighten children is Dodo. The air, *hawwá*, is a demon with a bag who comes down and carries off naughty children. About Benares and Patná women invoke Warren Hastings to frighten children.—*W. Crooke.*

CASTES AND TRIBES.

590. **Caste disruption—Khatiks— Chamrangs.**—I am told that the Khatíks or Chamrangs who keep pigs are in their caste separated from those who dye and tan hides. How far is this true?—*R. C. Temple.*

591. **Caste disruption—Kalals—Ahluwalias.**—I am told that there is now-a-days this much social distinction set up between Ahlúwáliás and the other Kalâls, that the former seclude their women and will not now drink liquor. Is this a fact?—*R. C. Temple.*

592. **Kanikars—Jungle-men—Travancore.**—Kanikars are wild tribes who inhabit the jungles, from within a few miles of Cape Comorin, along the whole extent of the Western Gháts.

Seemingly the remnant of the aborigines of the country, they are quite apart and distinct from the people of the plains, and have, throughout a long course of years, never intermixed with, nor married into, the different races that have driven them into the remote jungles. They are divided into different communities, each having its own headman; and all communities within a certain radius intermix and marry with each other. All work, such as felling the jungles to be cleared for their gardens, the erection of their huts, the planting of roots, and the weeding of the clearings, is done in common, and the produce is afterwards divided upon principles of their own, by which each gets his fair portion. Should a man die and leave a widow, and children too small to work, they will get their due share of produce, and the fruits of the chase, as justly as if the husband and father were alive to look after their interests. The Kanikars rarely go to court; they settle their disputes amongst themselves. Each family has usually a hut to itself, for so soon as a young couple have contracted matrimony, they begin house-keeping on their own account. As a race, though hardy and active, they are very small, having well-formed limbs and broad chests, but are extremely ugly in nearly every case, and never get beyond what must be styled as decidedly plain. Some of the young children and women have a certain comeliness about them common to the young of both men and animals, which is about all one can say in favour of their looks. They age very soon, the women especially, as after the birth of one or two children they look quite old, and they rarely give birth to a family of more than three children. The children are a miserable-looking lot of little things, and seem afflicted with many infantile disorders: one little fellow, I remember once seeing, who had dropsy in the stomach, looked like a little old man of sixty.

Fever seems to be their chief enemy, and during the season all suffer more or less from fever and ague, and dysentery often follows it. The Kanikars continually go to the planters' bungalows for fever medicine, as they call quinine, of which they have learned the value, and also chlorodine to stop the diarrhœa of children, who suffer greatly from the latter complaint. When cholera and small-pox attack any of their number, the whole village generally moves off elsewhere, leaving the sick person to the care of any relation tender-hearted enough to stop and tend him, and to Nature, either to kill or work its own cure. This no doubt accounts for the rare instances in which one sees a Kanikar marked by small-pox, as, unless the attack is very mild, the patient usually dies.

The Kanikars are great spirit-worshippers, and have certain places in the jungles marked out as the abode of the demons of those localities, to whom they offer goats, fowls, cocoanuts, and other fruits in sacrifice. Sometimes the summit of a hill is chosen as the spirit's abode, and at other times a rock or tree in the jungle, or a pool or river. Wherever and whatever the place is, all the Kanikars of that district will be acquainted with it and the history of its presiding demon, and will be careful to enact all the necessary ceremonies that a visit to the spot entails.

The word "education" does not seem to exist in their vocabulary. None can read or write, and but few can count above ten, unless by knotting a piece of fibre, or cutting notches in a stick. When working for me I have seen the head Kanikar go to each man working in the line, and when standing opposite him cut a notch in a stick, and afterwards slowly count up the notches. For jungle work they are very useful, but, being independent and naturally indolent from the ease with which they can get food and building materials from the jungle, they seldom work steadily, and are very capricious. If remonstrated with for being lazy and idle, they will walk off from the work, and are likely never to return. On this account they are rarely employed by planters and those who can obtain coolies, except occasionally to clear a road or boundary; but for pioneer work in a new district

they are of the greatest use, acting as guides when one is prospecting for new land, building huts, and clearing the line when a road trace is being laid. On occasions of a road being made through their districts, one or two Kanikars are most essential to quick progress, as they know every rock, precipice, and ravine, where streams can be crossed by level crossings to save bridge building, and where the scarp of a hill can best be turned. By selecting one or two of the smartest young men, and having good coolies to do the real work of clearing, one can in this way save much time and trouble.—*Civil and Military Gazette.*

593. **Sansis—Mazhabi Thags—Legendary origin.**—It is a curious fact that the Sánsís were suspected, just after the occupation of the Panjáb, of being affiliated to the Mazhabí Thags, but the fact was never proved. The Sánsís say that their origin arose from Sháhparí, the Queen of the Wandering Spirits, who so danced before Indra that she won his favour, and became by him the mother of Sáns Mall, the ancestor of the Sánsís.

LANGUAGE.

594. **Kintal.**—This is the name applied to the ranges of small and filthy huts in the back slums of Calcutta, inhabited by the poorer Europeans and Eurasians. As some enquiry has been made regarding the meaning of this word, it may be as well to explain that it is a Portuguese word, and is properly spelt *quintal*. It originally meant the yard or garden round a farm or country-house; in Portuguese *quinta*, so called because the rent of such farms was generally one-fifth (*quinta parte*) of the produce. In course of time the word degenerated into meaning any collection of dirty huts, such as would be found in a badly kept farmyard.—*John Beames.*

595. **Nahan—Legendary derivation.**—When the general (legendary) submersion of the people of the Náhan or Sarmor State took place about 800 years ago, before the Súrijbansí Rájpút chiefs got possession of it, one of the former Rájá's wives escaped. She happened to be pregnant, and soon afterwards was delivered of a child. On the 45th day after her delivery she bathed in the regular manner in the Jamná, hence the State was called Náhan from *nahán*, a bathing!—*R. C. Temple.*

596. **Corruptions of English—Pinshandar—Pensioner.**—At p. 26, in the *Makhzan-i-Panjáb* (see Vol. I, note 44), occurs the following:—*Ziáu'ddín Khán ne dawá hasúl Riásat ká kiyá, magar kámyáb na húá aur pinshandár samjhá gayá*: Ziáu'ddín Khán laid a claim to the possession of the State, but was not successful, and was held to be a (mere) *pensioner*.—*R. C. Temple.*

597. **Corruption of English—Botal—Bottle.**—This is from a bard's poem (see *Legends of the Panjáb*, Vol. II, p. 85). *Rang ke botalán Ráni pe pahuncháo*, send bottles of the (Holí) colour to the Rání.—*R. C. Temple.*

598. **Transposition of h.**—See Vol. II, note 59. Here are additional instances:—

Yáh'ví for *yárhí* for *gyárvín*, eleven.
Ugárháná for *ughárána*, to unveil.
Ludiháná for Ludhiáná, for Lúdiáná.
Meh'ndí for *mendhí*, henna.—*R. C. Temple.*

HISTORY.

599. **The Rajas of Awagarh—Agra District.**—The death from cholera at Benares, in May 1884, of Rájá Chhatarpál Singh, the youthful proprietor of the Awa Estate, has resulted in the release from the management of the Court of Wards of these Provinces of the largest property of which it has yet had charge. The area of this fine estate, which is situated in the Districts of Etá, Agrá, Mathurá, Mainpurí, and Aligarh, is 194,155 acres; its rent-roll is between 6 and 7 *lákhs* of rupees, and the revenue (including cesses) assessed on it amounts to Rs. 3,68,130. The family, of which the late minor was the head, belongs to the Jádon clan of Rájpúts. It has no great traditions, and has not long attained to the position of wealth and prosperity that it now enjoys. It traces its origin to one Bijai Singh, who migrated, in the reign of the Emperor Muhammad Sháh (1719-1748 *A. D.*), from a village in the Mathurá District to Jalesar. It is doubtful whether he himself ever owned an acre of land, but his son Bakhát Singh succeeded, chiefly by standing surety for the proprietors, in obtaining possession of 53 villages, which had mostly belonged to different Rájpút communities. General Perron granted him a perpetual lease of these villages, and he received permission from the Government of Mádho Ráo Sindhiá to build a fort at Awa. When the British Government annexed the country, Bakhát Singh had been succeeded by his son Hírá Singh. Hírá Singh rendered valuable assistance to Lord Lake in 1803, and in 1810 a life settlement was made with him for the 57 villages then in his possession. He died in 1831, and was succeeded by his son, Pitambar Singh, who received the title of Rájá in 1839. At his

death, in 1846, he was succeeded by Rájá Pirthí Singh, who was adopted from the descendants of Ranjít Singh, the second son of Bijai Singh, and brother of Bakhát Singh. Rájá Pirthí Singh, after doing good service to the Government in 1857-58, died in 1876, leaving an only son, the Chhatarpál Singh, who died last spring. On the death of the latter the succession became rather a complicated question : there remained no descendants of either Bakhát Singh or Pirthí Singh. The widow of Rájá Pirthí Singh was dead, and the possible claimants to the estate were the three widowed Ránís of Rájá Pitambar Singh, and the collaterals of the late Rájá descended from the younger sons of Bijai Singh. No competent court had ever decided whether the estate was an impartible *ráj*, descending by the custom of primogeniture to the eldest male heir of the eldest branch of the family, or whether it was an ordinary partible *zamíndárí*. In the former case the right of succession would have vested in Kunwar Baldeo Singh, the eldest son of Rájá Pirthí Singh's elder brother ; and in the latter case in the three widows of Rájá Pitambar Singh. The three Ránís, however, and the members of the family, who might have had, in case the estate were partible, a claim to a share in the property on the decease of the Ránís, waived their claims, and asked that the estate might be made over to Baldeo Singh as head of the house ; and this happy settlement was accordingly carried into effect on the 11th of October 1884.—*Pioneer.*

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600. **Todar Mal's birth-place.**—See Vol. I, note 181. My authorities for stating that Láharpúr in Oudh was the birth-place of the great financier are the following:—Blochmann in his translation of the *Aín-i-Akbarí*, p. 371, following the *Maásiru'l-'umará*, says he was born at Lahore, but in a further note on p. 620 he remarks : " it is now certain that Todar Mal was born at Láharpúr." He refers to the *Proceedings, Asiatic Society of Bengal*, for September 1871, p. 178, where there is a letter from Mr. Ferrar, C. S., of Sítápúr, on the subject. The evidence is also given in the *Settlement Report* of the Sítápúr District, and in the *Oudh Gazetteer s.v.* Láharpúr. Todar Mal belonged to a Khatrí family of the Panjáb, but his father migrated to Oudh and married the daughter of a Khatrí of Láharpúr, and his son was born there.—*John Beames.*

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601. **Combination against Ranjit Singh.**—The acquisition of Láhor alarmed the various Sikh rulers, who saw in the ever-increasing power of Ranjít Singh the downfall of their own independence, and a coalition of the Sikh chiefs between the Biyás and Chenáb was formed for his overthrow. Sáhib Singh of Gujrát, Guláb Singh Bhangí, Jassá Singh Rámgarhiá, and Nizámu'ddín Khán of Kasúr marched on Láhor with a numerous army, and encamped at a place called Bhásin, 10 miles distant. Here a cloud was thrown over their minds by the sudden death of Guláb Singh, who succumbed to the effects of a heavy debauch. The wars of Ranjít Singh had drained his treasury, and he found himself called upon to face this gigantic combination without the means of equipping an army for the field. His Díwán, Mohkam Chand, advised him to contract a loan of Rs. 20,000, *viz.*, from Láhor Rs. 10,000, Rs. 5,000 from Gujránwálá, and Rs. 5,000 from Rámnagar. This the Mahárájá was loth to do, but fortune directed him to the excavation of a brick-kiln, buried in which he found Rs. 20,000. As this sum placed him in possession of the means of supply and Máí Sadá Kaur was imperative as to the necessity for prompt action, he took the field, and at Awán, two miles from Bhásin, encountered the enemy. For eight months the tide of war rolled first one way and then the other, when Ranjít Singh found himself forced to divert one-half of his army to repel an Afghán invasion. Avoiding the enemy, he awaited the result of this last manœuvre, and when he learned that Fatteh Singh Dárí and Bhág Singh had met and defeated the Afgháns, he profferred battle at once at Gujrát; but his opponents had also received the news, and they proposed a peace, which was accepted. Fatteh Singh lost his life in the fight. He was one of the most favoured and successful of Ranjít Singh's many generals, and had raised himself by his talents from an humble position. Ranjít Singh, exuberant at his double success, returned to Láhor, where he plunged into a round of festivities.—*W. A. Campbell.*

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602. **Birth of Kharak Singh—Ranjit Singh—Dal Singh—Jodh Singh.**—In *St.* 1856 (1800 *A.D.*) a son—Kharak Singh—was born to the Mahárájá, which event gave great joy to his subjects. After enjoying the Holí festival, Ranjít Singh found himself obliged to hastily advance to Rámnagar, where a force despatched by Sáhib Singh had arrived. A fierce battle ensued, and was long indecisive, until Ranjít Singh cast his sword on the ground before Bábá Sáhib Singh, Jodh Singh, and Dal Singh. After it had lain there an hour the Bábá took it up and girded it on the Mahárájá, and predicted that he would yet conquer with it. A peace was brought about by the intervention of the Bábá. The behaviour of Dal Singh had displeased the Mahárájá, who sent for him from Alípúr, and had him arrested with Díwán Mohkam Chand. He then proceeded in person to the fort of Akálgarh, which was held by the wife of Dal Singh; but that lady, notwithstanding her husband's imprisonment, yielded it without resistance. Jodh Singh, who was with the Mahárájá at the time, was so displeased at the treatment meted out to his old comrade-in-arms, that he retired to Wazírábád,

and sought the aid of Sáhib Singh of Gujrát, whom he knew would be glad to take the opportunity afforded by internal discords in Ranjít Singh's camp. Ranjít Singh proceeded to meet the allies, and another sanguinary battle was fought at Khíwewálí, near Akálgarh, with the result that had attended all previous battles between those two powerful rivals—great loss to both and victory to neither. Another hollow peace was patched up at the instance of Máí Sadá Kaur and Sodhí Kesrá Singh, and Jodh Singh had Shádará given him. After arranging this peace Ranjít Singh proceeded to Láhor, where he found his troops in a state of mutiny from having their pay greatly in arrears, and Karm Singh feared their loyalty. The treasury had been exhausted by constant war, and the land impoverished. Máí Sadá Kaur met the difficulty by selling her personal jewels. Dal Singh, who had been released, died about this time in Láhor, and Ranjít Singh paid a visit of condolence to his widow at Alípúr, the fort of which she made over to him for the grant of some villages; but he was recalled to Láhor by news of the defection of Karm Singh, whose property was confiscated, the moveable portion being made over to Bába Sáhib Singh.—*W. A. Campbell.*

603. **Mulla Dopiaza.**—Where can I obtain any authentic account of Mulla Dopiáza? I have failed to find the slightest notice of him in all the Muhammadan historical or biographical works I have come across. In the story books sold in every bazaar he is described as a celebrated humourist, or rather buffoon, and a contemporary of Bírbal, and, like the latter, in high favour with Akbar the Great; but I do not credit this statement, for had the Mulla existed then, he would most assuredly have been mentioned by Abu'l-Fazl in the *Áín-i-Akbarí*. It is also related that he lived and died at Handiá, in the Central Provinces. Handiá was given to him in *jágír* by the Emperor, and when some one asked him why he preferred Handiá to other places nearer Agrá, he replied that Handiá (a cooking pot) was the proper place for *dopiáza* (a kind of curry), which he in his *Alwáma* describes as *sá'ídu't-ta'ám* (the prince of victuals). They say his tomb, which still exists at Handiá, has two inscriptions: one below, just over the entrance, and the other high up, near the dome.

The lower contains these words:—"*Ai javán, bará-i-Khudá bálá nigar.* Young man, for God's sake look above!" and on looking above the following mocking words confront him:—*Che mibíní, giddí khar?* What are you gazing at, stupid ass?—*J. G. Delmerick.*

604. **Local Account of Bashahr (Bisahir) State—Simla District.**—Srí Kishn's grandson, Pardiyuman Singh, went to Saráhan (in Bashahr) from Dwáraká, to marry the daughter of Bánásur, the demon, and there he reduced several *thákurs* (barons), and conquered some of the surrounding territories. When Srí Kishn killed Bánásur Pardiyuman Singh reigned in his stead, and from him are descended the Rájás of Bashahr (Bisáhir), the present chief Shamsher Singh being the 120th in the line.

[The above is a mixture of the classical legend of Krishna's son Pradyumna and his grandson Aniruddha. In the classics the quarrel between Krishna and Bána was owing to the loves of Aniruddha and Bána's daughter Ushá. Aniruddha died at Indraprastha (Dehli) and Pradyumna at Dwáraká, and not in the Himálayas. Krishna did not kill Bána, but spared his life.—ED.]

Pardiyuman Singh's successors added much to their territories, but there are no records to show how this was managed.

Rájá Ghabar Singh, 113th of the line, 7 reigns ago, conquered Sarmor (Náhan), Garhwál, Mandí, Suket, and Kyúnthal, and subdued all the petty *Thákurs* of Kyúnthal, Kúnkanáí, Kumbársain, Bilsan, Thog, Darkoí, &c.

Rájá Ugar Singh, 118th of the line, took the *pargana* of Suhel, and made it over to the Ráná of Kumbársain as a gift, and it is his to the present day, keeping for himself Kyúnthal, Kúnkanáí, Thog, and Kumbársain.

Rájá Mahindar Singh, the 119th, drove the Sikhs out of Dhol, a fort in the Kallú *'iláqá*, and made over his prisoners to the English. He also fought the Gurkhás successfully, several times driving them out of the Rawámín fort.

During the present Rájá Shamsher Singh's time, 120th, there was a conspiracy which failed, and the rebels were punished with the aid of the English. He was born in 1846 *A. D.*, and succeeded to the throne in 1849. The *Thákurs* of Karángal, Duliá, and Kení, are subject to him.—*R. C. Temple.*

DISTRICT WORK.

605. **Trees.—Season for ripening of Seeds.**—The succeeding notes, taken from Mr. Duthie's Sahâranpúr lists, will be found useful to District Officers requiring information as to when to ask for seeds of timber and other trees:—

Seeds ripening in January.

Albizzia Lebbek: Siras.
Albizzia odoratissima: Siras.
Albizzia procera: Safed Siras or Dún Siras.
Calosanthus Indica: Ullú.
Cupressus funebris: Weeping Cypress.
Cupressus torulosa: Himálayan Cypress.

Dalbergia sissoo : Sissú, Shísham.
Lagerstræmia reginæ : Jarúl.
Phyllanthus emblica : Aonlá.
Tectona grandis : Ságún, Teak.

Seeds ripening in February.

Albizzia Lebbek : Siras.
Albizzia odoratissima : Siras.
Albizzia procera : Safed Siras or Dún Siras.
Calosanthus Indica : Ullú.
Cupressus funebris : Weeping Cypress.
Dalbergia sissoo : Sissú, Shísham.
Dillenia Indica : Chaltá.

Seeds ripening in March.

Acacia catechu : Khaír.
Acacia Farnesiana : Viláyatí Kíkar.
Anogeissus latifolia : Bákli.
Dillenia Indica : Chaltá.
Diospyros montana : Tendú.
Eucalyptus saligna :
Kydia calycina : Púlí.
Pterospermum acerifolía : Kanak-champá.
Sterculia fulgens : Flame-tree.
Terminalia bellerica : Baherá.

Seeds ripening in April.

Acacia catechu : Khaír.
Acacia Farnesiana : Viláyatí Kíkar.
Albizzia lucida :
Bauhinia purpurea : Khairwal Kachnar.
Bauhinia Vahlii : Malghan.
Bauhinia variegata : Kachnárí.
Bignonia suaveolens : Pádal.
Bombax Malabaricum : Sembal.
Croton oblongifolius :
Dalbergia lanceolaria : Takolí.
Diospyros melanoxylon : Tendú.
Diospyros montana : Tendú.
Mallotus Philippinensis : Kamelá.
Mimusops elengi : Maulsárí.
Mimusops kanki : Khírní.
Moringa pterigosperma : Horse-radish-tree.
Morus Indica : Tút.
Pongamia glabra : Páprí.
Pterospermum acerifolium : Kanak-champá.
Pterospermum lancæfolium : Bánkalá.
Tamarindus Indica : Imlí.
Terminalia bellerica : Baherá.
Terminalia tomentosa : Sain.

Seeds ripening in May.

Acacia Arabica : Kíkar, Babúl.
Adina cordifolia : Haldú.
Bauhinia Vahlii : Malghan.
Bignonia suaveolens : Pádal.
Bombax Malabaricum : Sembal,
Cassia fistula : Amaltás.
Cedrela toona : Tún.
Diospyros melanoxylon : Tendú.
Ehretia aspera : Chamror.
Gmelina arborea : Kúmár.
Grevillea robusta :
Hæmatoxylon campechianum : Pátang, Logwood.
Mimusops elengi : Maulsárí.
Mimusops kanki : Khírní.
Moringa pterigosperma : Horse-radish-tree.
Pinus longifolia : Chír.
Pongamia glabra : Páprí.
Populus ciliata : Sufedá.
Sterculia fulgens : Flame-tree.
Streblus asper : Daheyá.
Terminalia tomentosa : Sain.
Wrightia tinctoria : Dhúdí.
Wrightia tomentosa :
Xylosma longifolía.

Seeds ripening in June.

Acacia Arabica : Kíkar, Babúl.
Ægle marmelos : Bel.
Bassia latifolia : Mahwá.
Butea frondosa : Dhák.
Casuarina equisetifolia : Beefwood.
Cedrela tooná : Tún.
Diospyros embryopteris : Gáb.
Ehretia lævis : Kodá.
Garuga pinnata : Kharpat.
Millusa velutina : Gídar-rukh.
Morus serrata : Kínuí.
Pinus longifolia : Chír.
Populus ciliata : Sufedá.
Premna integrifolia :
Putranjiva Roxburghii : Jiáputá.
Shorea robusta : Sál.
Sterculia villosa : Flame-tree.
Streblus asper : Daheyá.

Seeds ripening in July.

Acacia tortuosa :
Acer lævigatum : Kachlo.
Acer negundo : Box elder.
Æsculus Indica : Pánkar, Indian Horse Chestnut.
Artocarpus integrifolia : Kathal, Screw-pine.
Artocarpus lakoocha : Barhal.
Bassia latifolia : Mahwá.
Boswellia glabra : Gúgal.
Butea frondosa : Dhák.
Careya arborea : Kúmbh.
Casuarina equisetifolia : Beef-wood.
Cordia latifolia : Lasúrá.
Cordia Macleodii : Deughan.
Cordia myxa : Lasúrá.
Eugenia jambolana : Jamun, Jamuá.
Flacourtia Ramontchi : Kandeí.
Garuga pinnata : Kharpat.
Juglans regia : Akhrot, Walnut.
Mangifera Indica : Am, Mango.
Melia Indica : Ním.
Morus serrata : Kímú.

Phœnix sylvestris: Wild date-palm.
Prosopis spicigera: Jand.
Putranjiva Roxburghii: Jíápútá.
Rhus parviflora: Túngá.
Saraca Indica: Asok.
Schleichera trijuga: Gansám.
Sterculia villosa: Flame-tree.
Streblus asper: Daheyá.
Tetranthera monopetala: Medá-lakri.
Trewia nudiflora: Tumrí.

Seeds ripening in August.

Acacia tortuosa:
Acer lævigatum: Kachlo.
Acer negundo: Box elder.
Æsculus Indica: Pánkar, Indian Horse Chestnut.
Cratæva religiosa: Barná.
Flacourtia Ramontchi: Kandeí.
Juglans regia: Akhrot, Walnut.
Lagerstræmia parviflora:
Morus serrata: Kímú.
Quercus semicarpifolia: Karzú.
Rhus acuminata:
Rhus parviflora: Túngá.
Tetranthera monopetala: Medá-lakrí.
Trewia nudiflora: Tumrí.

Seeds ripening in September.

Abies Smithiana: Khatrau.
Abies Webbiana: Morinda.
Æsculus Indica: Pánkar, Indian Horse Chestnut.
Castanea vesca: Chestnut.
Cedrus deodara: Diodár.
Erythrina tuberosa: Dhanedhák.
Gleditschia ferox: Honey Locust-tree.
Juglans regia: Akhrot, Walnut.
Phœnix sylvestris: Wild Date-palm.
Pinus excelsa: Chíl.
Pyrus variolosa: Mehul.
Rhus acuminata:

Seeds ripening in October.

Acer oblongum: Pharab.
Æsculus Indica: Pánkar, Indian Horse Chestnut.
Castanea vesca: Chestnut.
Cupressus sempervirens: Sárú.
Excæcaria sebifera: Chinese Tallow-tree.
Gleditschia ferox: Honey Locust-tree.
Phœnix sylvestris: Wild Date-palm.
Pyrus variolosa: Mehul.
Rhododendron arboreum: Baráns.

Seeds ripening in November.

Andrachne trifoliata: Kaim.
Cupressus sempervirens: Sárú.
Dalbergia sissoo: Sissú, Shísham.
Ehretia serrata: Púná.
Grewia oppositifolia: Báhúl.
Melia Azedarach: Dek, Bakáyan.
Pyrus variolosa: Mehul.
Quercus dilatata: Morú.
Quercus incana: Bán.
Stephegyne parvifolia: Kaim.

Seeds ripening in December.

Andrachne trifoliata: Kaim.
Betula bhojpatha: Bhojpathá.
Calosanthus Indica: Ullú.
Cupressus tomlosa: Himálayan Cypress.
Dalbergia sissoo: Sissú, Shísham.
Ehretia serrata: Púná.
Lagerstræmia reginæ: Jarúl.
Melia Azedarach: Dek, Bakáyan.
Phyllanthus emblica: Aonlá.
Pyrus variolosa: Mehul.
Quercus dilatata: Morú.
Quercus incana: Bán.
Stephegyne parvifolia: Kaim.
Tectona grandis: Ságún, Teak.

Seeds ripening in the Cold Season.

Albizzia stipulosa: Oí.
Cryptonæria Japonica:
Dalbergia sissoo: Sissú, Shísham.
Terminalia Arjuna: Arjun.
Zizyphus Jujuba: Ber.

MISCELLANEOUS.

606. **A remarkable number—142,857.**—The superstitious belief of natives in the qualities of numbers gives interest to the following communication published in one of the English daily papers:—

Attention was drawn in the newspapers, two or three years ago, to some of the singular qualities of the number 142,857. It was then pointed out that this number, when multiplied by any figure up to 6, reproduces its own digits, the results being successively (2) 285,714, (3) 428,571, (4) 571,428, (5) 714,285, and (6) 857,142. When 7 is the multiplier the result is 999,999. This, I think, is as far as the investigation went at the time. It has since occurred to me to experiment further, and I multiplied by all the numbers up to 45, and then by various higher numbers. This led to the following observation:—If the digits of any multiple of 142,857 be separated into sets of six, measured from the right hand, and these sets of six be added together, the final result will always reproduce the original digits, unless 7 be a factor, in which case the final result will always be 999,999 An example will illustrate this:—Let us multiply 142,857 by 1,373,625. The result is 196,231,946,625. Separating into sets of six, and adding 196,231 to 946,625, we have 1,142,856, which by the same operation becomes 142,857. But if we multiply by 1,373,624, which has 7 as a factor, the re-

sult is 196,231,803,768, and the addition of the two sets of six digits produces 999,999. I have raised the original number as high as the twelfth power, producing a row of 62 figures. The observation is uniformly true up to this point, and presumably so *ad infinitum*.

The factors of the number 142,857 are 3 × 3 × 3 × 11 × 13 × 37. They may be rearranged, for convenience of multiplying, as 11 × 111 × 117. The six digits themselves can be placed at the points of a hexagon, and it will be found that the "results" already spoken of always preserve the hexagonal order, though one or other digit may take the lead. There is probably also a number of eight digits which can be arranged at the points of an octagon with similar or more surprising phenomena.

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607. **Lieutenant-Governors of the Panjab.**—The following statement of the dates on which the administration of the Panjáb has changed may be useful in historical notices of matters connected with the provinces:—

(1). Board of Administration, March 1849 to March 1853. Sir Henry Lawrence, President; Messrs. C. C. Mansel and John Lawrence, Members.

(2). John Lawrence, Esq., Chief Commissioner, April 1853 to 31st December 1858.

(3). Sir John Lawrence, Lieutenant-Governor, 1st January 1859 to 25th February 1859.

(4). Sir Robert Montgomery, Lieutenant-Governor, 25th February 1854 to 10th January 1865.

(5). Sir Donald McLeod, 10th January 1865 to 1st January 1870.

(6). Sir Henry Durand, 1st June 1870 to 1st January 1871. He died at Tánk, in the Derá Ghází Khán District.

(7). Sir Henry Davies, 20th January 1871 to 2nd April 1877.

(8). Sir Robert Egerton, 2nd April 1877 to 3rd April 1882.

(9). Sir Charles Aitchison, 3rd April 1882.

During this time the Governors-General of India have been:—

(1). Marquis of Dalhousie, 12th January 1848 to 29th February 1856.

(2). Lord Canning, 29th February 1856 to 12th March 1862.

(3). Earl of Elgin, 12th March 1862 to 20th November 1863. Died at Dharmsálá, in the Kángrá District.

(4). Sir Robert Napier (afterwards Lord Napier of Magdala), 21st November 1863 to 2nd December 1863: temporarily.

(5). Sir William Denison, 2nd December 1863 to 12th January 1864: temporarily.

(6). Lord Lawrence, 12th January 1864 to 12th January 1869.

(7). Earl of Mayo, 12th January 1869 to 23rd February 1872. Assassinated at Port Blair in the Andaman Isles.

(8). John Strachey, Esq. (afterwards Sir John Strachey), 9th February 1872 to 23rd February 1872: temporarily.

(9). Lord Napier of Murchistoun, 23rd February 1872 to 3rd May 1872.

(10). Lord Northbrook, 3rd May 1872 to 12th April 1876.

(11). Lord Lytton, 12th April 1876 to 8th June 1880.

(12). Marquis of Ripon, 8th June 1880 to 14th December 1884.

(13). Earl of Dufferin, 14th December 1884. —*A. R.*

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608. **Sikh Helmets.**—Can any one tell me what the plumes were made of that the Sikhs wore in their helmets?—*R. S. M.*

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609. **The Qadam Tree.**—In a modern Persian variant of the old tale of Nala and Damayantí I find constant mention of the *kadam* tree. The *munshís* spell it *qadam*. This must be the Kadamba, or (?) *Emblica officinalis*—*R. C. Temple.*

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610. **Name for the Milky Way.**—*Surg Dwárí*, the Gate of Heaven: Hindi.—*R. C. Temple.*

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611. **Names for Saint Elmo's Fire (Castor and Pollux).**—The following are from *Melusine*, Vol. II, col. 189:—

Arabic: *As-sarí*, the night traveller. *Ad-dúlí.*

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612. **Names for the Milky Way.**—The following are from *Melusine*, Vol. II, col. 154:—

Arabic: *taríqu'l-labbán*, the milky way; *taríqu't-tabn*, the road of straw; *Ummu's-Samá*, the Mother of Heaven, [Johnson, *Arab. Dict.*, gives also *bábu's-Samá*, gate of Heaven.—Ed.], *majarra*, the track; *dárbú't-tabnín*, the path of straw.

Persian: *Ráh-i-kahkashán*, the straw-track; *kahkashan*, the straw-track.

Turki: *Samán ughrí*, the straw thief; *hájilar yulí*, the traveller's road.

513. **Names for the Milky Way.**—The following are from *Melusine*, Vol. II, col. 70.

Arabic (Western): *'Ursu'd-dubb*, the marriage of the bear; *Qausu'n-Nabbí*, the Prophet's bow; *Qausu'l-má*, the bow of water.

Arabic (Eastern): *Qausu'llah*, God's bow; *Qausu's-Samá*, the Heavenly bow; *Qausu's-suhub*, the bow of the clouds; *Qaus Qadah*, and *Qausu'-l Qadah*, corruptions of *Qaus Quzah*, Devil's bow.

SONGS AND CATCHES.

614. **Popular rhyme—Date of Panipat.**—The following popular rhyme regarding the battle of Pánípat is worth preserving. It is current in Karnál, and gives the correct date of the battle (*cf.* Elliot's *Indian Historians*, p. 151):—

> "*Gyárah sau par san chauhattar,*
> *Pánípat men húá chilattar.*
> *Budh chathí Jamádu's-sání,*
> *Már Maráthá, jít Durání.*"

> In the year 1174,
> A wonderful event happened in Pánípat.
> On Wednesday, the 6th of *Jamádú's-sání*
> The Maráthás were thrashed, and the Duráni won the day.

The corresponding date by our era was 12th January 1761 *A. D.*—*J. M. Douie.*

615. **Panjabi Song.**—

I.

> *Kúnján kolon mor puchhaindí, "tusí nit pardesí tayyári:*
> *Yá tusádá watn kuchajrá, yá tusí pet tagárí."*
> *"Ná sádá watn kuchajrá, ná así pet tagárí:*
> *Te Rabb Dádhá qádir, jis ne sádí chog khilárí:*
> *Te koí dam, o goríye, sádí jindíán de mele."*

II.

> *Kúnján kolon kúnj puchhaindí, "kerhá watn suháná?*
> *Bachre chhod musáfir hoíán, te phirdíán jagat hán sárá:*
> *Te koí dam, o goríye, sádí jindíán de mele."*

III.

> *"Na sáde watnon koí watn suháná, na bachián thín koí piárá:*
> *Ate Rabb Dádhá qádir, jis ne sánún páiá khilárá:*
> *Te koí dam, o goríye, sádí jindíán de mele."*

IV.

> *Soná kahe suniár nún, "utam hamárí zát:*
> *Ate kalí mukh di lálrí tulí hamáre sáth:*
> *Te koí dam, o goríye, sádí jindíán de mele."*

V.

> *"Ham lálán kí lálrí ate lál hamárí zát.*
> *Kálá mukhrá tab hoiá, jab tule nich ke sáth.*
> *Koí dam, o goríye, sádí jindíán de mele."*

I.

> Said the peacock to the cranes—"You are always going abroad,
> Either your home is distasteful, or you are greedy."
> "Neither is our home distasteful, nor are we greedy:
> It is the will of Almighty God, that hath scattered our food:
> The fair of life is but for a few days, my love."

II.

> Said a crane to the cranes,—"Which home is beautiful?
> That we leave our young ones and wander the whole world through:
> The fair of life is but for a few days, my love."

III.

> "No home so beautiful as our own home, no young ones more loved than ours:
> It is the will of Almighty God that hath separated us:
> The fair of life is but for a few days, my love."

IV.

> Said the gold to the goldsmith—"The highest caste is mine:
> And the black-faced carat is weighed with me:
> The fair of life is but for a few days, my love."

V.

> "I am a carat born of rubies, and ruby is my caste:
> Black-faced am I from being weighed with a lower caste:
> The fair of life is but for a few days, my love."

The *kúnj* is a bird of passage, laying its eggs in the hills, and leaving them there for other birds to hatch, hence the point of the first three verses. In the last two verses are elaborate puns of the word *lálrí*, the black *ratí* or carat with which gold is weighed.—*Ghulam Hussain Khan.*

PROVERBS AND SAYINGS.

616. **Kashmiri Proverbs.**—

(1). *Dik ná ta paizár khet?*
You will not give? Of course you will; but you will eat your shoes first. (The creditor putting on the screw: eating shoes means being beaten with a shoe).

(2). *Dod na ta dag nai kawa yiyam ye?*
There is neither pain nor smart to me, why should I cry? (Let every man bear his own burden).

(3). *Dúrí dúrí chhu marts methán; nakha nakha chhu kand tethán.*

At a distance black pepper is sweet: near at hand sugar is bitter. (Distance lends enchantment to the view. Familiarity breeds contempt).

(4). *Hih pantsh dih pantsh barábar.*
To take five (or) give five, all the same (to him). (*Poco curante*).

(5). "*Sotsal kami raní?*" "*Amí cháni práni.*" "*Míthin chhe gámuts.*" "*Myáni khalani sueti.*"
"Who cooked the mallow?" "That old woman of yours." "Ah, it is very nice." "Yes, I stirred it." (Anxious to avoid the blame, but not wishing to lose the praise).
—*J. Hinton Knowles.*

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617. Persian Proverbs.—

Man turá hájí bigoyam, tú mará hájí bigo.

I'll say you're a pilgrim, you say I'm a pilgrim. (If you'll scratch my back, I'll scratch yours).
—*M. Macauliffe.*

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618. Panjabi Proverbs.—

The following proverbs collected in the Jhang District are not included in the list given by Mr. Steedman at the end of the *Jhang Settlement Report.*

Proverbs relating to characteristics of castes and tribes:—

THE JATS.

1. *Jat dá yár te karính da angár.*
A Jat's friendship is like charcoal made of the *karil* (*Capparis aphylla*), *i. e.*, it goes out quickly.

2. *Jat de pakke sitte, sakhí má nun deve dhikke.*
When a Jat's ears of corn are ripe, he will push away even his own mother. (Alluding to the jealousy of agriculturists of any one who approaches their crops when ripe).

3. *Do páiyán ughar gaiyán—"'Yárá' dián dúr buláin gaiyán."*
He received two (blows) and looked up, (and said)—"They are calling, 'Yárá' from a distance." (Alluding to the insensibility of Játs).

4. *Anhe Jat kathorá ladhá, pí pí páni áphiryá.*
A blind Jat found a cup, and went on drinking water till he burst.

5. *Dhur dargáhon likhyá, "dohde uthe ság."*
It was thus decreed by heaven from the beginning. "Potherbs on millet-cakes." (Fatalism of Játs).

JATS AND KARARS.

6. *Jatí kítá ghol-máláiyá. Mohan páí wattí. Jatí ákhyá, "Main Mohán muthá." Mohan ákhyá "Main Jatí."*
The Jat's wife mixed buttermilk with her cream. Mohan changed the measure. The Jat's wife said, "I've cheated Mohan." Mohan said —"I've (cheated) the Jat's wife." (Here there is a play on words. Mohan is the *Banyá's* name. It also means "to cheat." The past participle is "*muthá*").

THE KARARS (ARORAS).

7. *Bhukhá Karár te vahiyán phole.*
A hungry Karár (Hindú trader) searches through his account-books for old debts.

THE FAQIRS.

8. "*Khair páo, ninh*" *verhe dián ranán.*
"Give alms, my dear!" to the women of the courtyard. (This refers to the insolence of *faqirs.* The word *ninh*—my love! or my dear!—is only used by husbands to their wives).

THE HINDU BRIDE.

9. *Mutak sehrá val kar, mere nál gal kar.*
First put off your paper-crown and jasmine flowers, and then speak to me (but not till then). (Addressed by a bride to the bridegroom).

THE BRAHMANS.

10. *Ap ví galion Bahmanán, "jijmán ví nále."*
The Bráhman has received an injury (and he says), "Let my client suffer too."

THE JATS AND KARARS.

11. *Jatí phusáí ati, Karár phusáí vattí.*
The Jat's wife wet her thread, and the Karár wet his weights. (This probably refers to the wooden weights formerly in use, which might be made heavier by steeping them in water).—
M. Longworth Dames.

[Many of the above in variant forms are current also in the Eastern Panjáb and in Hindustán—*vide* Fallon's *Hindustani Proverbs.*—ED.].

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619. Panjabi Proverbs.—

(42). *Chorti kutti jalebián di rakhwálí.*
A ravenous dog set to watch sweetmeats.

(43). *Chílán de alnián bichon más!*
Flesh in a kite's nest!

(44). *Chor uchakká chaudhrí, gundí ran pardhán.*
Thieves and pickpockets are gentlemen, and the fallen women ladies. (Evil times).

(45). *Chor nálon pand kálí.*
The bundle quicker than the thief. (Unreasonable haste).

(46). *Chádar bekhke pair pasáro.*
Stretch your feet according to your sheet. (Cut your coat according to your cloth).

(47). *Chorán de kapre dángán de gaj.*
Thieves' clothes are measured by a rod.

(48). *Chamgidrán de ghar paraune.*
The guests of a bat's nest (must do as the bat does. In Rome do as Rome does).

(49). *Chínán dhagal kí pake, jih dá mudh parálí?*
How will you cook bread of corn that has straw for roots?

(50). *Cham chamiárán de mathe.*
Hides should be given to tanners.

(51). *Chand chandán de mámle; charhan charhan nán, charhan nán hí charhan.*
It is a question of the moon; it may or may not rise.

(52). *Chand charhe tand hí parwán.*
A thread is enough for the new moon. (Hindús offer threads to the new moon: let not the opportunity slip).

(53). *Chirí chunj bhar lai gaí, nadí ná ghatia nír.*
If a bird take a beakful, it does not lessen the water in the river.

(54). *Chorán nún pae mor, te morán nún paí balá.*
Robbers overtook the thieves, and misfortune the robbers.

(55). *Dithí thok bajáe, duniyá matlab dí.*
I have tried the world well, and found it selfish.

(56). *Dig dig ke sawár hondá hai.*
Tumbling off makes a good rider.

(57). *Dúmán de ghar sohile, man bháve so gáun.*
A Dúm can sing what he pleases at his own wedding.

(58). *Dulián berán dá kí gayá.*
You can still pick up the scattered plums: (never too late to mend).

(59). *Dherán pur saunán, te shish mahilán de supne.*
Sleeping on a dunghill and dreaming of palaces.

(60). *Dhái dhíngrián te Mián Bágbán!*
Called Mr. Gardener on two weeds and a half!

(61). *Dhái páo khichhrí chabáre rasoí.*
Two and a half ounces of pulse and rice, and a dinner on the house-top.

(62). *Dhái kanálín kangnín vich Thákurdwárá.*
A temple kept up on a rood and a half of millett (which would not nearly cover expenses).

(63). *Des rasalí gadhá Khuresání bolí.*
A country-side jackass with a Khurásán bray.

(64). *Dákhe hath nán apre, "thu kaurí."*
The grapes he cannot reach, and, "faugh, they are sour!"

(65). *Dekho uth kis karwat baithda hai.*
Let us see on which side the camel will sit down. (What turn affairs will take).

(66). *Dudh dá jaliá, chháh nún phúkán.*
Burnt by the milk will blow on buttermilk (to cool it).

(67). *Dúr de dhol suhaune.*
Drums in the distance sound well.

(68). *Damrí dí buddhí, tagá sir munáí.*
A penny for shaving a halfpenny hag.

(69). *Do do nále chopríán.*
Two slices and those buttered.

(70). *Dariyá vich raihna, te mágar-machh nál bair.*
To live in the river and quarrel with the crocodiles.

(71). *Dilí de bánke baghal vich ítán.*
A Dehlí fop with bricks under his arms.

(72). *Dam lagan bádsháhán de, sabúngarán dá náon.*
Credited to the soap-makers at the expense of the king.

(73). *Dán age kalián.*
Good comes of charity.

(74). *Daih duniyá, satar ákhir.*
Ten (given) in this world is seventy (got) in the next.

(75). *Do paián visar gaián, "yárán dián dúr baláián."*
Receiving two blows he looked up (and said) They are calling "friend" from a distance.

(76). *Dhobí dá kuttá, nán ghar dá, nán ghát dá.*
The washerman's dog belongs nor to home nor to river-side.

(77). *Dhan parbhánián, jihrián siráhne chátí rakhke saundián han.*
Blessed is the noble woman who sleeps with a pitcher (of milk) at her head.—*Aya Singh.*

620. Parallel Sayings—Hindi and Panjabi.—Panjábí: *Uttam kheti; maddham banaj; nikhad chákri; mangan maran.*

Hindi: *Uttam kheti, maddham bân; nirghan sewá; bhikh nidhán.*

Agriculture is best; trade is fair; service is bad; and begging worst.—*Chaina Mall.*

621. A Hindi Saying.—Too much of a good thing:—

Itná bhalá ná bolná;
Itná bhalí ná chup;
Itná bhalá ná barsná;
Itní bhalí ná dhup.

Too much speech is not well;
Too much silence is not well;
Too much rain is not well;
Too much sun is not well.—*Chaina Mall.*

622. Parallel Proverbs—Hindi and Panjabi.—Burnt child fears the fire.

Panjábí: *Duddh dá sariá, chhâh phúnk phúnk pindá hai.*

Hindí: *Dúdh ká jalá, mathá phúnk phúnk pítá hai.*

Scalded by milk, blows on buttermilk (to cool it).—*Chaina Mall.*

623. Hindi Proverbs.—

(1). *Kuchh dál mân kálá.*

Something black in the peas. (Something rotten in the State of Denmark. A screw loose somewhere).

(2). *Tawelé ke páp bandar par.*

The sins of the stable are on the monkey's head. (The cat did it). Natives commonly keep a monkey about a stable.

(3). *Sastí roven bár bâr, mahingí roven ik hí bár.*

Cheap weeps oft, dear but once. (Cheap and nasty).

(4). *Kachá bachá hál chaláve, to kaun basáve dore?*

If calves could draw the plough, who would buy oxen?

(5). *Tákhí na rakhá báqí.*

A wall-eyed horse leaves nothing (*i. e.*, will completely ruin its possessor. This is a common native superstition).—*W. J. D'Gruyther.*

624. Vernacular Acrostic.—Here is a good specimen, making up the word *vakíl*, وکیل, special pleader, and aimed at the peculiarities of that body:—

(و) *W áwelá* (noise).
(ک) *K iza* (untruth).
(ی) *Y áwarí* (partiality).
(ل) *L et-o-la'l* (evasion).—*W. F. G. Haslett.*

625. Marriage riddle—Jhelam District.—See Vol. II, note 239.

Sawál.—*Ritú manjá baní de.*
Jawáb.—*Kúri katví dahín jamaíá;*
Nike paní puníá;
Longán di main lái lái:
Te ritú manjá baniá.

Question.—Make us a bed of sand.
Answer.—I cooked a basin of curds:
I strained it through a fine cloth:
I seasoned it with cloves:
And made the bed of sand.
—*Ghulám Hussain Khán.*

626. Hindi Riddles.—

(1). *Harí dandí, sabz dáná:*
Wakht par máng kháná.

Green stem and green seed:
Eat it at your chance.
Answer.—*Saunf;* aniseed.

(2). *Khet mán upjá, to sab koí khá:*
Ghar mán húá, to ghar na já.

If it grow in the fields, then all eat it:
If it is in the house, don't go home.
Answer.—*Phút:* a species of melon and also a rent or tear.

(3). See Vol. I, note 899.

Harí thí:
Man barí thí:
Sawá lákh motí jarí thí:
Rájáji ká bágh men, dushálá orí kharí thí.

Green was she:
Happy was she:
Studded with a thousand pearls was she:
Standing in the King's garden mantled in green was she.

Answer.—*Bhuttá* or *makkí;* maize.—*W. J. D'Gruyther.*

EXTRACTS FROM NATIVE AUTHORS.

GULZAR-I-KASHMIR.

627. **Sultan Ibrahim, 1540-1542: p. 173.**—In his time Abdál Mákrí and Rabkí Chak, who were Sunís, sent for Mírzá Haidar from India to revenge them on Kájí Chak, the Shí'ah. Mírzá Haidar was a kinsman and officer of Humáyún, who was at this time flying from Sher Sháh Súr towards Persia. When Mírzá Haidar reached Kashmír Kájí Chak, being unable to face him, went to India to the Court of Sher Sháh Súr, and asked for aid, and was helped with some forces but he was again defeated and driven into India, and died at Thattá.

628. **Mirza Haidar—Sultan Nadir, 1542-1552: p. 194.**—Mírzá Haidar then extended his power as far as Tibet, Pháglí, and Dánklí. 'Abdí Zíná was raised to the rank of commandant of the forces, and the coins were struck in the name of Sultán Nádir, the son of Fateh Sháh. This prince ruled 10 years, and under him artizans flourished, musicians were valued, and men of high ability received rewards. He was inclined to keep aloof from the Káshgarís and to punish the Shí'ahs, which caused his prosperity to decline, and the Káshgarís began to plunder the country.

In the year 959 *H.* (1552 *A. D.*) a great cry of oppression arose, and the nobles, after consulting, came to the conclusion that Mírzá Haidar, the cause of all this oppression, must be got rid of. In order to carry out their plan they induced Mírzá Haidar to send his forces against Tibet, Phágli, Rájor, and Kishtáwár, and when but a small part of his army remained with him, they created a quarrel with the King, who fled to Awánpura for the purpose of gathering his troops together. While beseiged in the town he went out one night in person to ascertain the condition of the enemy, and covered himself with willow branches so that he might not be recognised, but he was seen by a butcher, who asked him who he was, and why he was standing there in the dark. As he was not well versed in the Kashmírí language he could not answer readily, and so was taken for a soldier of Mírzá Haidar, and the story is that his head was immediately pierced by an iron arrow. After his death his family and his moveable property were sent to India by the nobles with proper respect.

629. **Sultan 'Abdi Zina, 1552-1553: p. 179.**—After him 'Abdí Zíná ruled for one year only, and died on the road during a flight into India.

630. **Malik Daulat Chak—Sultan Habib-1553-1554: p. 179.**—Malik Daulat Chak, son of Kájí Chak was then chosen as the leader of the people, but the coins were struck in the name of Sultán Habíb, the son of Sultán Shamsu'ddín II by Malik Daulat's sister.

In this reign there were earthquakes all over the country which lasted for 7 days. During these earthquakes the villages of Hasanpura and Hussainpura changed sites. The proof of this is that the cultivators, while living in the one, possess land in the other of these villages! [But see Vol. II, note 225.—ED.]. About this time Ghází Khán Chak, an enemy of Kájí Chak fell upon him and his friends in a boat. Kájí Chak, who was one of the bravest men of his day, escaped, but the others were slain in cold blood. He was, however, in his flight captured by a shepherd and brought before Ghází Chák, who had him blinded with a red-hot iron in 961 *H.* (1552 *A. D.*). Habíb remained on as nominal King, but was deposed after a few days by 'Ali Khán, who gave the throne to his brother Ghází Khán Chak.

631. **Sultan Ghazi Khan Chak, 1554-1563 A. D.: p. 181.**—This was the first of the Chaks who reigned in his own name. His reign lasted 9 years 2 months and 5 days, and Tibet, Gilgit, Phágli, Anklí, Bhimbar, and Kishtáwár were under his sway. Malik Daulat Chak and Malik Shamsu'ddín Ríná son of 'Abdí Zíná, went to the Emperor Humáyún for aid against him, but Humáyún had then fallen from the roof of his house and was dead. So they brought Mír Abú'l-mu'ání, a Káshgarí noble at Humáyún's Court, *viâ* Púnch and Pattan, so secretly that Ghází Khán Chak had no information of it. The two forces met at Hángíwárá, and a stoutly contested battle ensued, in which 400 men fell on both sides. Mír Abú'l Mu'ání was repulsed, and Malik Shamsu'ddín Ríná was captured with 1,700 other prisoners, whom Ghází Khán Chak ordered to be killed, and a pillar to be made of their heads. Another battle was afterwards fought at Záldárgarh, in which Ghází Khán Chak was also victorious.

Mírzá Qárá Bahádur, the nephew of Mírzá Haidar, arrived at Laharkot with 12,000 Mughals, whereupon Ghází Chak proclaimed to his subjects that an *asharfí* (Rs. 20 in gold) would be given for each Mughal head, and by this means obtained 7,000 heads. So the Mughals fled to their own country. Ghází Khán Chak bequeathed his crown to his younger brother Hussain Khán, and died in 970 *H.* (1562 *A. D.*).

632. **Sultan Hussain Khan Chak, 1563-1571 A. D.: p. 183.**—In 1567 *A. D.* the King's brother, Shákar Khán being angry at supersession, went to the mountains in India, whence he began to plunder the country. When the news of this reached the King he marched against him, and a battle was fought at Púnch, in which Shákar Khán was wounded and repulsed. A few days later Ibráhím Khán, the son of Sultán Hussain Khán Chak, died of small-pox, which was a fatal blow to his father, and he died after reigning 8 years.

633. **Sultan 'Ali Khan Chak, 1571-1580 A. D.: p. 185.**—He was succeeded by his brother 'Alí Khán Chak. Hájí Haidar and Salím Khán, son of Mubárak Sháh and great grandson of Zainu'-l-'ábadín, now came forward to contest the throne, but were driven back into India. 'Alí Khán Chak was married to a Hindú princess, known as Fatteh Khátun, the daughter of Rájá Bahádur Singh of Kishtáwár, and his grandson Ya'qúb Khán was married to her younger sister. This King was very fond of *chaugán* (? polo), and was killed on the field while playing at the game. Yúsaf Khán Chak his son succeeded him.

634. **Sultan Yusaf Khan Chak, 1580 A. D.: p. 187.**—Yúsaf Khán Chak had battles with 'Alí Chak and 'Abdí Chak, and overthrew them. His nobles disliked him for his pride, and raised up Sayyid Mubárak Khán. Yúsaf Khán fled to India after a reign of 8 months and 11 days only.

635. **Sultan Sayyid Mubarak Khan, 1580 A. D.: p. 188.**—The nobles also disagreed with this King and raised Lohár Khán Chak to the throne.—*W. B.*

FOLKLORE FROM DIFFICULT SOURCES.

CENTRAL PROVINCES GAZETTEER.

636. **Kols or Dhangars—Dance:** *s. v.* **Sambalpur.**—At certain periods of the year they perform a most curious kind of dance. Women and men, all linked together in a circle, pace round in a monotonous but perfectly regular measure, swaying at the same time their bodies backwards and forwards, occasionally almost touching the ground with their heads. They are all decked out in their best, the women ornamenting their hair fantastically with feathers and flowers.

637. **Legend of Taroba Lake—Spirit of the Waters:** *s. v.* **Taroba.**—The Tárobá or Tádálá lake in the Chandá District is far from any village, and though artificially embanked at one point, has all the appearance of an actual lake. In the early ages, so runs the legend, a marriage procession of Gaulís was passing through these hills from the west. Hot and thirsty, they sought for water and found none, when a strange-looking old man suggested that the bride and bridegroom should join in digging for a spring. Laughingly they consented, and with the removal of a few spadefuls of earth a clear fountain leapt to the surface. While all were drinking the freed waters rose and spread into a wide lake, overwhelming the bride and bridegroom and the procession, but fairy hands soon constructed a temple in the depths, where the spirits of the drowned are supposed to dwell. Afterwards, on the lake-side, a palm-tree grew up, but it only appeared during the day and sank into the earth at twilight. One morning a rash pilgrim seated himself on the tree top and was borne into the skies, where the flames of the sun consumed him. The palm then shrivelled into dust, and in its place appeared an image of the spirit of the lake, which is worshipped under its name of Tárobá. Formerly, at the call of the pilgrims, all necessary dishes arose from the lake (see Vol. II, note 552) and after being used, were washed and returned to the waters. But at last one evil-minded man took those he had received home with him, whereon they vanished, and from that day the mystic provision has wholly ceased. In quiet nights the countryfolk still hear faint sounds of drum and trumpet passing round the lake, and old men say that in one dry year, when the waters sank, golden pinacles of a fairy temple were seen glittering in the depths.

Wives seek the waters of the lake for their supposed virtue in causing fertility, and sick persons for health.

638. **Legend of Tepagarh:** *s. v.* **Tepagarh.**—According to tradition the greatest prince of this place was Param Rájá, a Gond, who was invaded by a considerable force from Chhattísgarh, which he repulsed after a long fight. A laggard from his ranks, however, picked up one of his slippers dropped while he was in pursuit, and took it to his Rání, who, accepting it as a sign of her husband's defeat, committed suicide by driving her chariot down a steep slope into the Tepagarh lake. The Rájá, returning after his victory, found out what had happened, and followed his wife's example, since when Tepagarh has been desolate.

639. **Remains of Rama and Sita:** *s. v.* **Upper Godavari.**—The Telingá Bráhmans claim for this part of the country the honor of its having been visited by Ráma Chandra when wandering in the forests. Parnakuti, which is mentioned in the *Rámáyana* as one of his resting places, is said to be the present Parnasálá, and it was from this place that they allege that Sítá was carried off by Rávana. A hill on the south bank of the Godávarí, opposite Parnasálá, Rathguttá, or Hill of the Car, is so named because it is said the tracks made by the car, in which Sítá was abducted, are still to be seen on the rock on its summit.

HUGEL'S KASHMIR AND PANJAB.

640. **Singhara nuts,** p. 163.—I observed several boats engaged in collecting the *singhárá* or water-nut (*trapa bispinosa*) which is found in abundance in the muddy bottom of the Wular Lake, and serves the natives as food in India. Here it is eaten by the Bráhmans on one particular day in the year.

641. **Legend of Kasyapa at Baramula,** p. 169.—Mírzá Abad had talked to me so much about a giant's tooth which was under the care of the Bráhmans of Bárámúlá that I desired to see it. A large parcel was drawn out of a heap of clothes laid at my feet. This was the relic. It is related that while Kasyapa was living by the Satí Sar (Lake), which formerly covered the whole valley, he happened one day to be praying to the goddess Mátá (Small-pox!) A *jinn* [Musalmán; probably a mistake of the author.—ED.] tried to disturb his devotions, but he was reproved by the holy man, who desired him to quit the place. Instead of doing this he made a snatch at the devotee's *pagrí* or turban, whereupon Kasyapa gave him so severe a blow, that it knocked out one of his teeth, and sent the evil spirit howling away. The tooth has been preserved in the temple, and shown to pilgrims for thousands of years since.

The tooth was *boná fide* that of an elephant of India, of no great age to judge from its appearance.

642. **Legend of Hasan Abdal—Baba Wali—Guru Nanak,** p. 225.—Hasan Abdál owes its name to the grave of a *pír* or devotee who lived in the eminence where the place now stands, and his tomb is still to be seen. This *pír* was called Shekh Hasan Abdál, and is a celebrated person at Kandahár, under the name of of Bábá Walí. He chose the place of his abode because a spring comes forth from its summit, which was the resort of pious pilgrims of many creeds. After his death a *faqír* took up his abode there also, as is usual in the case of all the Muhammadan saints.

Gurú Nának, the founder of the Sikh religion (1469-1538 *A. D.*), coming one day to the hill as a pilgrim, much heated and tired, requested some water of the *faqír*. The unbeliever's demand was refused, and Nának laying his hand on the rock whence the spring issued, it ceased to flow, and on the very spot was a bas-relief of that hand in stone, which, as soon as the Sikhs became lords of the country, was taken away from the mountains and placed in the building in the middle of the *sarái*, and there raised as an object of veneration opposite the entrance. A *gurú* sings some passages out of the *Granth* or Sikh scriptures every morning before it.

No. 19]. APRIL 1885. [Vol. I

Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AN SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

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BENGAL STAFF CORPS.

Subscription—Rs. 8 annually.

PUBLISHERS:

THE PIONEER PRESS, ALLAHABAD.

AGENTS:

LONDON ... ... MESSRS. TRÜBNER & Co.

PRINTED AT THE PIONEER PRESS, ALLAHABAD.

Panjab Notes & Queries.

A MONTHLY PERIODICAL.

VOL. II.] APRIL 1885. [NO. 19.

RELIGION.

643. **Salagram—Bombay.**—See Vol. II, note 233. Mr. K. Raghunáthjí, in his book on *Pátáne Prabhúṣ*, p. 61, says:—"*Sháligrám*, a round black stone from the Gandakí river, in Naipál, sometimes with holes in the shape of a cow's foot or of a flower garland, is believed to have been bored by Vishnú in the form of a worm, and is specially sacred as the abode of Vishnú, under the name of Lakshmí Náráyan." My father had one. It was a round, rather flat, jet black, small, shining stone. He paid it the greatest reverence possible, and allowed no one to touch it, but worshipped it with his own hands. When he became ill, and as he would not allow a woman to touch it, he made it over to a Bráhman ascetic with a money present.—*Sundrábáí.*

644. **Goddesses—Bombay.**—In Bombay the recognized goddesses are Bhavání, Indrání, Káverí, Kumárí, Lakshmí, Maheshvarí, Narasinhí, Náráyaní, Párvatí, Rudrí, Varáhí. Are there any more?—*K. Raghunáthjí.*

645. **Hindustani names for the Musalman prayers:**—The following may be useful as the ordinary names for Musalmán prayers in India:—

Fajr kí namáz	...	Morning prayer.
Zohar kí namáz	...	Midday prayer.
'Asur kí namáz	...	Afternoon prayer.
Maghrib kí namáz	...	Sunset prayer.
'Aesha kí namáz	...	Evening prayer.
Ishráq kí namáz	...	Prayer after sunrise.
Zoha kí namáz	...	Forenoon prayer.
Tahajud kí namáz	...	Midnight prayer.
Taráwih kí namáz	...	Prayer after nightfall during the fast of Ramazán.
Janáza kí namáz	...	Funeral prayer.—*E. B.*

[For a good short account of the Muhammadan prayers, see Hughes' *Notes on Muhammadanism*, pp. 104 *ff.* The general accuracy of this book, as far as it goes, is beyond all praise.—ED.]

646. **Sitla-ghar—Goddess of Small-pox.**—Near every town and village in the Panjáb are to be found small shrines about two feet high or so raised to Sítlá, the goddess of small-pox, by Baniyás chiefly, and generally huddled together in large quantities. I understand that they are raised in honor of Sítlá, *after* a small-pox patient has recovered, as thank-offerings. During an outbreak of small-pox especially, and all through the season for small-pox, women may be observed going about carefully watering each shrine in a group to *cool* the goddess, and so vicariously any patient they may be interested in, or to gain her favour.—*R. C. Temple.*

647. **Masani Devi—Small-pox.**—In a garden belonging to the Baniyás of the Royal Horse Artillery Bázár in the Ámbálá Cantonments are several shrines to Masání Deví, who appears to be a sort of goddess of small-pox. These are about six feet high, and consist merely of upright masonry slabs with triangular tops, and a projection in front on which to place the offerings. There is always a niche for the *chirágh* or lamp never absent from such erections. The following is the local account of Masání Deví:—

There are ten Mahábidyás or Adsaktís (Chief Goddesses) among the 9 *karors* (90 millions) of goddesses (*cf.* Vol. II, note 444). One of the Mahábidyás is Mátangí Saktí or the Small-pox Goddess, who goes by eight names, *viz.*, Rauká Deví, Ghrauká Deví, Melá Deví, Mandlá Deví, Sítlá Deví, Sídalá Deví, Durgá Deví, Shankará Deví. Masání Deví is meant for Mátangí, and she is the protectress of children suffering from small-pox. Most people build her some kind of shrine according to their means. Her appearance is as follows:—Ears large as a winnowing fan, projecting teeth, hideous face, huge eyes, wide open mouth; she rides on an ass, carries a broom in one hand and pitcher and ewer in the other, and has a winnowing fan on her head. The offerings made to her are given to scavengers and *jogís*. Many persons content themselves with plastering a small space with cow-dung, and putting thereon such flowers and eatable as they can afford.—*R. C. Temple.*

648. **Hindu Sects—Saktas — Kolacharis.** —Modern Hindú religionists divide themselves into seven sects :—

(1). Vedmat (? really Vedántin), believers in the *Vedas*.

(2). Veshnav (Vaishnava), followers of Vishnú.

(3). Sheb (Saiva), followers of Siva.

(4). Dakshináchárí, worshipper of Saktí, according to the pure (right-hand) ritual: a follower of the Sákta ritual.

(5). Vámáchárí, worshipper of Saktí, according to the grosser (left-hand) ritual: a follower of the Tantra doctrine.

(6). Siddhant, free-thinker.

(7). Koláchárí, worshipper of Saktí, according to the left-hand ritual.

The Koláchárís believe in Saktí only, who, according to them, has ten forms. Every Koláchárí is a follower of one of these forms, and the Deví or Goddess (Saktí) is held to be the same under any one of them. They have no caste feelings, and eat and drink and perform the five "blessings" indicated in the *sloka* given in the following note together in company, which union is called *bhairavíchakri*, worship of the Goddess (Bhairaví). Before commencing their worship they must satisfy themselves with the five "blessings."

The *Kolmat*, or creed of the Koláchárís, claims to be founded on the *Sivatantra*, and the following *slokas* are said to prove the mutual position of the various sects :—

Sarvebhyaschottamam Vedá, Vedebhyo Vaishnavam param.
Vaishnaváduttamam Saivam, Saivaddakshinamuttamum.
Dakshináduttam Vámam, Vamátsiddhántamuttamam.
Siddhántáduttamam Kolam, Kolátparataram na hi.

The Vedas are better than all things, and the Vaishnava faith is better than the Vedás.
And better than Vaishnava is the Saiva faith, and better than the Saiva the right-handed Saiva.
And better than the right-handed is the left-handed, and better than the left-handed is the Siddhánta.
And better than the Siddhánta is the Kola, and verily there is nothing better than the Kola.
—*Sardaru Balhari.*

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649. **Creed of the Kolacharis.**—The creed of the Koláchárís is known also as the Kolamárga and the Koladharma. The book of the sect is the *Kolanava*. They profess great secrecy in the performance of their rites, and the gross character of their tenets is sufficiently shown in the following *sloka* out of the *Kolanava*.

Madya mansancha mathasachevá mudrá maithanamevacha : [?]
Makárá panchavábhí máhampátaka násanam.
Liquor, flesh, fish, bread and sexual intercourse: The five things beginning with letter *m* are the great destroyers of evil.—*Sardaru Balhari.*

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650. **Kolacharis—Names for Sakti.**—The following prayer enumerates all the ten names of Saktí as believed in by the Koláchárís :—

Srîkálícha, Vaglámukhícha, Laltá-Dhumávati, Bhairaví, Mátangicha, Bhuvanesvarícha, Kamalá, Sribajraverochaní, Tárá puravamahádevana kathiyati, Vidiyá, soyam Samvuna nílarúpamáyácha dhasadá desá Válá, tuhama pátusá.

Holy Kálí, and Vaglámukhí, and Laltá-Dhumávatí, and Bhairaví, and Mátangí, and Bhuvanesvarí, and Kamalá, and Tárá, and Vidiyá, whom the blue-throated Samvuna (Siva) hath called one Válá, have mercy upon me.—*Sardaru Balhari.*

[The hopeless inaccuracy of this passage makes it interesting if it be the basis of the creed of a modern sect.—ED.].

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651. **Serpent Worship—Religious Rites—Ancient Greeks.**—(Continued from Vol. II, note 556). Civilized Greece had much the same mystic ritual as that which, among the barbarous Moquis, astonished Captain Bourke. The main elements in the Moqui rites are :—(1). A kind of ancestor-worship, indicated partly in certain ceremonies before the dance began, partly in the respect paid to the serpents as "fathers." (2). The propitiation of the powers that make for harvests. This is shown partly by the prayers and magic invocations of rain, partly by the action symbolical of corn-sowing, partly by the profuse scattering of sacred meal. (3). The reverence paid to a rock and a rude stone *xoanon*. (4). The ritual custom of bedaubing the initiate. (5). The swinging of the sacred bull-roarer, the Australian *bribbun* or *turndun*. (6). The actual snake dance.

None of these savage elements of religion fail us in Greece. (1). As to ancestor-worship, we need only refer to the collection of examples published by M. Fustel de Coulanges. As an example, however, we may adduce Pausanias, x, 7, where we learn that the Phocians actually poured blood through a hole into the grave to feed the ghost of Xanthippus. As to serpents being fathers of men, Alexander was not above claiming such a lineage, and the shade of Anchises appeared to

Æneas in the guise of a snake. (2). The propitiation of the harvest-powers need not delay us. The *Eleusinia* were founded for this very purpose, and we have already spoken of the prominence in Homeric Greece of the Moqui rite of scattering meal (*cf.* Athenæus, 383 A). (3). As to the reverence paid to rocks and rude stone *xoana*, Pausanias is full of it. Every temple in Greece had its fetich stone. Pausanias mentions "a stone called Zeus," and says, in so many words, that "all Greeks worshipped stones as the earliest objects of adoration" (vii, 22-3). (4). The ritual custom of bedaubing the initiate is alluded to by Demosthenes in a famous passage. He reproaches Æschines for having been a hired acolyte of such rites *kai kathairon tous teloumenous kai apomatton to pelo.* Harpocration explains that this dirty trick was part of the Dionysiac mysteries, and says it was derived from the stratagem of the Titans when they attacked Dionysius. They plastered themselves with clay, just as Australian black fellows do before a night onslaught. (5). The swinging of the mystic *rhombos*, which we have found among the Moquis, should be studied, on Greek soil, in Lobeck (*Aglaoph.* i, 700). The ancient scholiast on Clemens Alexandrinus elucidated that Father's account of the mysteries by notes for the most part unluckily lost. Bastius (*ad Gregor.*) preserves some of them: among others the information that the *konos* was "a small piece of wood tied to a string, and whirled round in the mysteries to produce a roaring noise." A coloured picture of the Moqui medicine man in this action is given by Captain Bourke, and by a mere accident, the survival of the old *scholion*, we are enabled to demonstrate that the Greek mysteries retained this peculiar practice of savages. (6). The actual snake dance was probably not danced with poisonous serpents in the age of Demosthenes. Serpents, however, were used, as we know, not only from other sources, but from Demosthenes. Nothing can possibly be more explicit than this. Athens, like a Moqui village, was accustomed to the spectacle of dancers waving snakes in the midday street.—*Saturday Review.*

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652. **A Hymn to 'Abdu'l-Qadir Jilani.**—The following hymn is known to every *faqir* throughout the Panjáb. It is interesting as showing the language in which they sing,—a curious mixture of Arabic, Persian, and Panjábí, and of the terms they use. The great saint of the Panjáb is Mír Muhayyu'ddín 'Abdu'l-Qádir Jílání, who died at Baghdád in 1166 *A. D.*, aged 96. His chief titles are Pírán-i-Pír, Pír-i-Dastagír, and Ghausu'l-'Azam. He is also called Hassanu'l-Hussainí because he was descended directly from both Hassan and Hussain.

Ai Hazrat Ghaus, az bahr-i-Khudá,
Sun 'araz is besár dí!
Tere bájh merá kaun hai,
Jo sár le besár dí?

Jo dard hone lá-dawá,
Us dard ko bakhshen shifá!
Kar, Dastágíri, háziqá,
Phar nabz is bímár dí!

Rogí khará muhtáj hai,
Umaidwár iláj hai;
Dáman phare dí láj hai,
Kárí karo is ázár dí!

Wáe, ní wáe, to kar guzar,
Baghdád Muhayyu'ddin ke dar,
Merí haqíqat 'araz kar,
Je fursat hone guftár dí!

Jáven ján us Darbár tún,
Karnash merí khartár tún,
Pichhon karen izhár tún,
Main hálát bímár dí!

Jo hál jáiz natawán,
Bajat nahín 'araz o bayán,
Khurshed te raushan 'ayán,
Sub gunah zarrawár dí!

Tún Ghaus hain saqlain dá,
Farzand Hassan Hussain dá,
Masha'l 'Alí de 'ain dá:
Tú Muharram isrár dí!

Tere dhúm hai násút men,
Malkút aur jabrút men,
Tere qarab hai láhút men,
Dargah Sarjanhár dí.

Apná hál main kis ko kahán?
Yeh chhor dar jáún kahán:
Tújh bájh dhoí ná lahán,
Bande hán is Darbár dí!

Merá jí jo dukhán jáliá,
Birhon jo púlá báliá:
Tan man merá sabh jáliá,
Barhke alambú nár dí.

Jo sag hove Darbár dá,
Gal vichh pathá iqrár dá,
Khávind nahín darkár dá:
Eh chál hai Sansár dí.

Sag hán janáb Pír dá,
Maullá amír faqír dá,
Jis zor hai taqsír dá:
Taqdír Rabb jabbár dí.

'Amí fasád andesh hai,
Bechárú wa dilresh hai;
Takyá terá bas besh hai:
Le sár takyádár dí!

OHoly Saint, for the sake of God,
Hear the prayer of the helpless!
Who is there but thee
To help the helpless?

If there be a pain incurable,
Thou canst cure it!
Give relief, O Dastagír,
Feeling the pulse of the sick!

The sick man standeth helpless,
Hoping for relief;
He hath the honor of seizing thy skirt;
Relieve thou the sick!

Wind, O wind, do thou speed
To the gate of Muhayyu'ddín at Baghdád,
And tell him my story,
If thou have a chance to speak!

Do thou go to his Court,
Give him my salutations,
And then say thy say
And the tale of my sickness!

The tale of the poor and wretched
Needeth nor petition nor telling,
For thy brightness and glory knoweth
All the sin of this atom!

Thou art the Saint of creation,
The son of Hassan and Hussain,
The light of 'Alí's eyes:
Thou art the knower of secrets.

Thy fame extendeth to man
And angels and devils:
Thy dwelling is in heaven,
At the threshold of the Saviour.

To whom shall I tell my story?
If I leave thee whither shall I go?
Except thee is no friend or helper,
I am the slave of thy Court!

The troubles that burn my heart,
The flames of separation that burn it:
All my heart and soul is aflame,
The fire is ablaze!

The dog that is in the Court
Hath a collar of promise round his neck,
And hath no need of a master:
This is the way of the World.

I am the dog of the mighty Saint,
Of the Lord of rich and poor
That hath power over sin:
The might of the power of God.

I am full of affliction and distress,
Helpless and afflicted in heart;
My hope is in thy throne:
Relieve the hopeful of thy throne.

—*Ghulám Hussain Khán.*

[This hymn, the rest of which will be given later, is in the very spirited metre peculiar to the many songs current about the great 'Abdu'l-Qádir. See *Legends of the Panjáb*, Vol. II, p. 153, *ff.*—ED.]

SOCIAL CUSTOMS.

653. **Onions—Khatris.**—Can any one tell me the real reason why Khatrís will not eat onions?—*W. J. D'Gruyther.*

654. **Family names in India.**—Names of European Christians, of the Rájpúts, Maráthás, and Bráhmans of India, and of the Chinese, are hereditary. Those of the Rájpúts are, however, so diffused as to be almost impossible to apply, except in the most general way, for every one of this race knows whether he is of a Punwár, Chauhán, Ráhtor, Grahilot, Kachhwáhá or Yádú family. In the south of India, Bráhmans have confined themselves to intellectual employments, and every one knows the *got* or family to which he belongs; and among the Maráthás, the Bhonslá, Gáikwád, Hulkar, and Sindhiá are well-known patronymics. In China the family names are only a little over 400, but they are carefully remembered, because that race are strictly exogamic, and do not marry women with their own family names. The habit of distinguishing families by epithets derived from objects in the animal or vegetable creation has prevailed in every land; and many a name, which receives our homage from blending phonetic dignity with historical recollections, traces its origin to some humble and often ludicrous incident: *e.g.*, that watch-word of chivalry, Plantagenet, derived from the lowly broom. The names of animals, planets, and things inanimate all furnish symbolic appellations. In Scripture we have the fly, the bee, and the ram, to describe the princes of Egypt, Assyria, and Macedonia. Amongst the ancient as well as the present races in India, we have the snake, the horse, the monkey, the fox, the tortoise, the wolf, the boar, the rhinoceros, and the tiger.

Before Islamism had thoroughly taken root amongst the Turks, it was by no means uncommon to designate grave and distinguished personages by the names of animals. Bughra, or more properly Bukra or Bukhra, means in Eastern Turkí, a male camel. The Gurgiání tribe of the Bráhúís take their title from *gurg*, the Persian for a wolf; the Númrí or Lúmrí tribe from the fox; and Landghá, wolf, also gives its name. Among the Rájpút clans are the Ráhtor or the spine, the Kachhwáhá and Sisodiá from the tortoise and hare.—*E. B.*

655. **Personal names in Madras.**—Names of the Hindús of the present day in the south of India are often those of some deity, of some beast, of some devout man, or relate to the complexion. Those of their wives are of some goddess, or of some flowering plant. In Madras names com-

mon to men and women are Adakalam, Arokeum, Chintadri, Chittaray, Kasi, Kuppu, Manikum, Parenjodi, Pollyam, Ruthnum, Tulsi, Tunyasam. Many of the Hindú men's names are those of Hindú deities, as Ráma, Kistna, Ranga, Náráin, with the added title Swámí.—*E. B.*

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656. **Places named after Europeans**:—The names of distinguished officers of the Indian Government have been given to towns and hamlets. Malcolm Pet, a small village on the Mahábaleshwar Hills, recalls the Sir John Malcolm who was Governor of Bombay in 1828. Another *pet* or *petta* or town is named in Mysore after Mr. L. B. Bowring, its able Chief Commissioner. Colonel Dalton, almost a model Commissioner amongst wild tribes, gave his name to the head-quarters of Palamau, a sub-division in the chief district of the S. W. Agency. Sir Herbert Edwardes, as well as that of the surviving heir of Ranjít Singh, survive in the district of Bannú, at a place known variously as Edwardesábád and Dalíp-nagar. The fort there is associated with the Mahárájá, and the *bázár* with the accomplished soldier-civilian, who could win a battle with raw levies, write a good despatch, and sketch an oriental landscape. The market-place at Eta, N.-W. Provinces, commemorates the name and services of Mr. F. O. Mayne. The first Political Agent in Coorg changed the name of a place from Kushhálnagara to Fraser Pet. Some enterprising gentlemen named the four Morell brothers, converted a wild tract on the edge of the Sunderbans into a rice-growing plain, dotted with thriving villages on the banks of a noble river, and the port is now known, locally and officially, as Morellganj. Sir R. Montgomery, formerly Lieutenant-Governor of the Panjáb, has a district named after him with its administrative head-quarters.—*E. B.*

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657. **Death Customs—Hindus—Lamps—Beds.**—When a Hindú dies a lamp made of flour is placed in his hands. This is to light him on the road to Dharm Ráí's (Dharmarája, *i. e.*, Yáma) abode and to prevent him from missing his way. Devout Hindús believe that it takes 360 days to reach this, so they make gifts of 360 lamps, one for each day. In order also to make the journey easy in the case of a man, they will feed a Bráhman, and in the case of a woman, a Bráhmaní, for a year.

Any person dying on a bed becomes a *bhút* or malignant ghost if a man, and a *churel* (see Vol. I, notes 334, &c.), if a woman. So the nearest relatives present are very particular to take a dying person down from off a bed in time.—*Chainá Mall.*

FOLKLORE.

658. **The Muhammadan Theory of Dreams.**—The Muhammadan philosophers teach that man has ten faculties: five open or external, and five secret or internal. The first five are the senses: hearing, sight, smell, taste, and touch. The last five refer to the mental perceptions, and are common-sense, imagination, fancy, memory, and thought. These ten faculties (*quwá*) when combined form the soul, which is believed to be an essence or vapour-like substance produced from the food consumed by the animal man. It is through this delicate essence that the power of feeling and motion are created in the limbs. As long as it runs over or directs itself to the external parts of the body, all the limbs are in complete possession of their powers. This state of the body is the waking state. But when the essence turns inwards, the internal faculties only are affected by it, and the external powers or senses are in a dormant state. This is what is called sleep. During the state of sleep series of ideas present themselves to the mind, and these are dreams.

The chief conditions of dreams are suspension of some of the mental faculties, activity of others, absence of consciousness, and an entire suspension of voluntary control over the current of thought.

The chief characteristics of dreams are utter incoherence, and incongruity of imagery, and total violation of all probabilities, and even possibilities of time, place, and circumstance. Curious instances can be cited in which things thought to be difficult during the waking state have been done in dreams. The Persian poet Mauláná Muhtashim (16th century) found much difficulty in expressing a particular thought suitably to complete a piece he was composing, and went to sleep. He finished his poem with great ease in his dreams. This recalls the well known instances of Condillac and the *Cours d' Etude*, and of Coleridge and his fragment *Kubla Khan*.

What Europeans call vision is held by the Muhammadan philosophers to be something superhuman, and to have little or no connection with dreams.

The Muhammadan psychologists have assigned certain conditions or reasons for the occurrence of dreams. Firstly, when the soul is inactive owing to the sleeping state of the body and the five senses are not working, reflexion (*mutakhayyila*) paints, as it were, all the pictures stored up in the imagination on the tablet of common-sense, and the sleeper sees those pictures in dreams. Secondly, when a change of humour takes place in the temper of the soul it sees things

corresponding to the change. For instance, if its heat increases the sleeping man dreams of fire, but if its cold increases he dreams of snow and winter. Again, if damp predominates he dreams of seas, rivers, and rain; but if dryness he dreams of dust, stones, and mountains. Thus under this particular condition some sensuous feeling or impression affects the character of dreams. Thirdly, the soul, in consequence of the inactivity of the five external senses, takes a spiritual turn, and sees future and unknown events, which actually come to pass in due time.

Dreams of the first kind are the exact opposites of those of the third, for with them nothing that is dreamt ever happens. These are the dreams of ordinary men. Dreams of the second kind are not to be depended on; but dreams of the third kind are true dreams, and can be dreamt by him only (so say the philosophers) who has led a pure and holy life.

It is binding on every true believer to lay his dreams without delay before some wise man for interpretation, so that his heart may be at ease. The interpreters of dreams must be pious and virtuous, and must never reveal secrets.—*K. F. M.*

659. **Discovering Springs—N.-W. P.**—See Vol. I, notes 17, &c. Some of the Núniás are believed to have the power of discovering good springs of water by *smelling* the earth, and those who possess this gift are said seldom to fail in fixing on spots where water is plentiful.—*A. S., Khaja.*

660. **Ordeal—Theft—Southern India.**—When I was at Bangalore in 1880 a friend's *áyah* had her blanket stolen. She rejected the interference of the police as proposed by her mistress, but said she would send for one of her own diviners.

He came, caused a fire to be lighted in an earthen vessel, and then asked for one of the small basket-work grain-sifters used in winnowing rice, which has its edges bent up on three sides, and the fourth side flat. After repeating certain prayers or incantations, the diviner stuck a pair of scissors into the deepest part of the edge of this tray, and required each of the two assistants he brought with him to put a finger beneath the holes in the scissors; in this manner the grain-sifter was held suspended over the fire.

The servants of the house were then all required, every one in their turn, to take a small quantity of uncooked rice in their hands, and drop it into the flame, between the fork formed by the scissors; the diviner all the time repeating some formula. All went very smoothly, until one woman servant (whom my friend had all along suspected was the thief) performed this ceremony, when the grain-sifter commenced turning round rapidly. The woman saw she was detected, and confessed that she had committed the theft.—*Cosmopolitan.*

661. **Change of Sex.**—A Hindústání paper, *Akhbár-i-Dáru's-Saltanat*, published in 1884 a story of a Hindú girl, sixteen years old, who "by the power of God" was turned into a man in Randalí, Oudh. The story was circumstantial, and was substantiated not only "by our own correspondent," but by a postal card received by a relative of the family in Calcutta! The story was that the girl, who had been married three years, and was on a visit to her father's house, was herself the first to announce the change that had taken place in her, and was visited and congratulated by numbers of friends and neighbours. Finally, the *muharrir* or town clerk of Balísúr went to Randalí and made an official report of the occurrence.

662. **Love-philtre—Betel-leaves.**—*Pán* or betel-leaf is, among many other things, believed in as a love-philtre.—*R. C. Temple.*

663. **Coughing—Children.**—The following phrase is constantly in the mouths of nurses attendant on children that happen to have a cough:—

Khur khánsi, dáí ke gale men phánsí!
Cough and cough strangles the nurse!
—*W. J. D'Gruyther.*

664. **Sneezing.**—See Vol. II, note 563. When a person has sneezed it is usual to hear the expression "*jíte raho*, may you live!" from a bystander.—*W. J. D'Gruyther.*

665. **Yawning.**—When any one yawns in their presence Hindús will always snap their thumbs, under the impression that they thus recall the life that is in danger of escaping during a yawn.—*W. J. D'Gruyther.*

666. **Charms for women in labour—Vayah.**—In cases of protracted labour, or when such is expected, Hindú priests draw out a figure, apparently a *swastika*, with its points extended so as to form a sort of labyrinth, which they call *vayáh*. This *vayáh* represents the form of the entrenchments employed in the war of the *Mahábhárata*, as described in the *Asrama-parva*, where it gives an account of the mourning of Dhritaráshtra over the results of the war. The labouring woman is recommended to contemplate the *vayáh* in order to draw her attention away from her pain.—*W. B.*

667. **Mongol Customs.**—Many superstitions, Howorth tells us, are preserved in the code of laws ascribed to Changez Khán (Chinghiz). It was forbidden to have props or legs to a house, or table, or chair. It was forbidden to wash the hands in running water, or to wash clothes at all. Cooking and domestic vessels were not washed; and Kalmucks (Qálmáq) still clean such articles with dried grass, or a piece of felt. The Mongols would not touch fire with a knife, or take their food out of a kettle with a knife: for fear, perhaps, of offending the elements. In killing an animal, an incision was made in the belly, and the heart torn or squeezed out. The Kalmucks, who do this, say it is by command of Changez Khán.—*S. E. W.*

668. **Legend of Munjeta, Kangra District.—Brahma Raja—Kanya Devi.**—On the road between Dharmsálá and Pálampúr, in the Kángrá Valley, there lies a tract of land called Munjetá, or Pápnagará of a rocky barren nature. It is about a mile broad and four and a half miles in length, and lies in the lands of the village of Narwáná, about 6 miles from Dharmsálá. About this tract the following story is told:—

In this place once stood the residence of Brahmá Rájá, who had a very lovely daughter, of whose beauty he was so enamoured that he would not give her away in marriage, and so committed, for a Hindú, a deadly sin. There lived in his city a poor and pious old widow with her young son; and one day a holy man came to her and told her to leave the place early next morning with her boy and all her food and chattels, as the mountains were about to overwhelm the place in punishment of the great sin of the Rájá; and also told her not to tell any one. The old woman did as she was bidden, and saved herself, for the mountains came down and destroyed the city. And what happened to the Rájá and his daughter was this:—

Brahmá Rájá that same day called together his priests and astrologers, and deceitfully asked them their opinion on this point—whether it was better for him to give away a beautiful thing he possessed to another, or to keep it for himself. The wise men, not knowing that by "beautiful thing" he meant his own daughter, told him he should keep it for himself. Having thus got the sanction of the wise men, he went to his daughter and solicited her to be his bride; but she being a good and virtuous girl repulsed him with disdain, and when he showed signs of forcing her to his embraces, she ran away as fast as she could, followed by her wicked father. When she had run about five miles she reached a small hill, from the top of which she discovered that her father was gaining on her, so she cried out with a loud voice, whereupon a huge rock near split asunder, and giving her refuge closed up again. As the Rájá approached the place she called out from within "Let the Rájá be a cursed stone to burn for ever." Immediately the Rájá became a stone.

The name of the girl was Kanyá Deví, and her shrine stands to this day on the hill in which she hid herself, which is near Nagrotá. The stone into which the wicked Rájá was turned stands close by, and "burns" to this day, for at noon every day in the hot weather it breaks into small pieces, and every rains it becomes whole again, like other stones.

The legend appears to me to be one with the well known story of the incestuous intercourse of Brahmá with his daughter Saraswatí in order to procreate mankind.

In the Kángrá Valley Kanyá Deví is worshipped as any other Deví; and goats, sweets, &c., are offered at the shrine with a view to procure from her desirable blessings.—*Sardaru Balhari.*

669. **Feeding Dogs, Crows, and Cows—Hindus.**—Hindús believe that it is a "good work" to feed dogs, crows, and cows, and that it causes an easy passage into the next world after death. The cow will help you to cross the Baitarní (*cf.* Styx) if you hold on to its tail and feed it well in this world, for the Baitarní is full of dreadful creatures ready to torment you. The crow will prevent you from suffering annoyance on your further journey to the gates of Dharm Rái (*i.e.* Dharmarájá or Yáma, the Lord of the Nether World). The dog you will find guarding the gates of Dharm Rái (*cf.* Cerberus), and if you have well fed him here he will let you in without inconvenience.—*Chainá Mall.*

670. **Charm for Journeys.**—If you wish a contemplated journey to be prosperous you should repeat the following couplet:—

Sítá Raghupat Rám ke tamak bándh lo háth:
Age áge Har chale, píchhe Har ká sáth.

Join both hands in praise of Sítá and Rám:
And God will precede you and you will follow God.—*Chainá Mall.*

671. **Procuring Sons—Ants—Fish—Pipal Trees—Hindus.**—Feeding ants daily with *til* (sesamum) and rice, or fish with pills made of flour, or daily watering a *pípal* tree for a year, will procure a wished-for son, or accomplish any other desired object.—*Chainá Mall.*

672. **Snakes—Hindus.**—Pouring milk and water (*kachí lassí*) down a snake's hole every Sunday will save you from snake-bite.—*Chainá Mall.*

673. **Christmas Day—Bara Din.**—The natives say that Christmas Day is called Bará Din (the Great Day) because after it the days begin to lengthen!—*Chainá Mall.*

674. **Whirlwinds—Spell.**—If you wish to avoid any evil effects from an approaching whirlwind, say "*Bháí Pherú, terí kár:* I am within thy charmed circle, O holy Pherú." Say this three times, and the evil sprits that always come with a whirlwind will do you no harm.—*Chainá Mall.*

[Bháí Pherú was a Sikh saint of the beginning of this century, and is buried at Miánke *tahsíl* Chunián, in the Lahore District. The celebrated battlefield of Pherúshahr (Ferozeshah) near Firozpúr is named after him. For an elaborate explanation of the word *kár*, see *Indian Antiquary*, Vol. XI, p. 35 *ff.*—Ed.].

CASTES AND TRIBES.

675. **The Tilok Chandi Bais Thakurs—Oudh.**—The Bais Thákurs are divided into several clans, the chief of which are the Tilok Chandí. It is said that their founder, Tilok Chand, once fell asleep in a jungle. The sun rose, but he did not awake, and he would have had a sunstroke had not a cobra come and spread out his hood between him and the sun, and thus saved his life. Hence the Tílok Chandí Bais have adopted the sign of a cobra erect as their totem, if we may use the expression.—*W. W. C.: Bárá Bánkí.*

[For a good account of the Bais Rájpúts, see Elliot, *Races of the N.-W. P.* by Beames, Vol. I, p. 13 *ff.*—Ed.].

676. **Jats—Geats.**—See Vol. II, note 278. It has never yet been settled, I believe, whether Vambery's explanation of the term *Djete* is correct. It was with the Djetes or Getes of Mughalistán that Tímúr, the Tátár, waged a long war. According to Vambery (*History of Bokhárá*, p. 165), *Djete* is derived from the Turkí word *tchet*, a border; and the Buriats are known to this day in Central Asia as Tchete-Mughal, *i. e.*, Mongols of the Border. For the Buriats, see Howorth's *History of the Mongols*, the last chapter of the first volume.—*Stephen Wheeler.*

677. **Brahmans—Bombay.**—Bráhmans are divided into Bhikshakas and Grihasthas. The Bhikshakas can take to other occupations besides the priesthood. A Grihastha (layman) may perform ceremonies, but unless forced to do so he does not act as a priest, and receives no *dán* (alms) or *dakshana* (presents).—*K. Raghunáthjí.*

678. **Brahmans—Bombay.**—Deshanth and Karhádá Bráhmans are Rigvedís, and Tailangs Yájurvedís of the Taitiriyá Sákhá. Apastambhás, Hiranyakesís, Devrukhes, Chetpávans, and Karhádá Bráhmans are all Sivártas (followers of Siva), but they are ever ready to worship not only Vishnú, but all other Hindú gods.—*K. Raghunáthjí.*

679. **Kolis—Bombay.**—Kolís have been long settled in their present abode. Firishta mentions that Ahmad Nizám Sháh of Ahmadnaggar employed them in his army in *A. D.* 1562. See *Madras Journal of Literature*, Vol. V, p. 71—238, Old Series, 1837.—*K. Raghunáthjí.*

680. **Food of the low Castes—Bombay.**—Káthkarís, an aboriginal tribe, eat rats, lizards, cats, monkeys, and snakes, but not cows, which they consider sacred. The Dhors, a sub-division of Kolís, will eat beef, but the Mahádeos, another sub-division of the Kolís, will not eat either pork or beef, but are very fond of the flesh of the wild pig. Like the Káthkarís the Vadars are fond of rats; but the poor Váilí is content with his palm-tree: it is his god, and he needs nothing more. He drinks his *tárí* (toddy) morning, noon, and night, and thinks himself the happiest being in the world.—*K. Raghunáthjí.*

681. **Characteristics of the low Castes—Bombay.**—The generality of Gosáíns are idle, thriftless, and dissipated, smoking and drinking to excess. Kolhátís steal and kidnap girls, but the Jangams are sober, quiet, and well behaved. The Bhangís are a timid caste and never guilty of theft, but they are very fond of shows and music. The Mahárs make hardy and good soldiers. The Mángs are a revengeful people and feared as sorcerers by all Hindús; they are generally employed to exorcise *bhúts* or ghosts.—*K. Raghunáthjí.*

LANGUAGE.

682. **The Wagnerian Etymology of Parsifal.**—A paragraph has been lately going the round of the papers to the effect that the name of Wagner's hero Parsifal consists of two Arabic words *parsi*, pure, and *fál* a fool, and that it means the "pure fool," and was taken by Wagner as setting forth symbolically his hero character. To the Wagnerians apparently all oriental languages are one, or it would have been discovered by this time that there is no such Arabic word as *parsi*, pure, although there is a Persian word *pársá* with this meaning. *Fál* has in Arabic the meaning of "one of weak intellect," but could not possibly by any rules of the language be combined with *pársá* in such a form as *pársá-fál*. The derivation is in fact a ridiculous one, and absolutely without foundation. The name is

not properly *Parsi-fal* but *Parzival*, as found in Wolfram von Eschenbach's Mediæval Romance, and *Percival* in the French or Provençal, from which he borrowed, and its true origin is probably Romance, from the French *percer* to break through, and *val*, the Latin *vallum*, a rampart.—*M. L. Dames.*

683. **Portuguese words in Hindustani.**—Continued from Vol. II, note 492.

Tauliyá seems to come rather from the Portuguese *toalha*, a cloth, towel, or napkin, than from the English *towel.*

Alpín : a pin, is Portuguese *alfinete.*

Mastúl : a mast, is Portuguese *masto.*

Búj : a cork (Bombay), is Portuguese *buxa*, a stopper.

Básan : a plate (Bombay), is Portuguese *bacia.* —*M. L. Dames.*

684. **Derivation of Mango.**—See Vol. II, note 389. *Mango* is derived from the Malay *manga*, through the Portuguese *manga*. The Portuguese appear to have first made its acquaintance in Java, and to have brought the name to India.—*M. L. Dames.*

685. **Corruptions of English.**—

(1). *Kes-wes*, a case or box of things.

(2). *Máshtar*, a master workman, foreman, as *máshtar-darzí*, master-tailor; *kúk-máshtar*, master-cook; also *rail-máshtar*, riding-master. *Máshtarí* is the office or business of a *máshtar*, as in *bárak-máshtarí*, the barrack-master's department, now used generally to represent the Department of Public Works in any branch, just as *bárak-máshtar* means an engineer in public employ.

(3). *Darjan* is a dozen.

(4). *Baránt* or *brántá* is a warrant of arrest.

(5). *Lishtí* is a list.

(6). *Bahrá* is a "bearer;" *bahrágirí*, the office or function of "bearer." "Bearer" is itself an Anglo-Indian term, the servant having been originally a palanquin-bearer, a Kahár by caste, then a child's "bearer" or male-nurse, and now a kind of *major-domo*.

(7). *Faint-ghar* or *fent-ghar*, *i.e.*, fighting-house, the ordinary military vernacular term for a gymnasium.

(8). *Hantar* is a thonged whip or hunting crop. —*R. C. Temple.*

686. **Mispronunciations of Urdu.**—

(1). *Arjánand* for *Rájánand*, a proper name.

(2). *Sawáb* for *asbáb*, property, goods.—*R. C. Temple.*

687. **Panjabi idioms.**—

(1). *Us ne naukarí vich khúb hath range han.* He dyed his hands well in service, *i. e.*, used his opportunities for peculation.

(2). *Ih gal chálí serí hai.* This matter is of 40 *sers* weight, *i. e.*, it is sensible: 40 *sers* being a full *man*.

(3). *Main us de dand ajihe khate kíte han, jo sárí umar yád karegá.* I have so set his teeth on edge, that he will remember it all his life, *i. e.*, I have punished him severely.—*Aya Singh.*

GEOGRAPHY.

688. **Dilpat—Dilli—Dehli.**—Some 20 odd years ago an old resident of Bhágpat informed me that there was in times past a tradition of the existence of five *pats* or *páts*, towns or settlements, along the banks of the Jamná. The order of these *pats* was, Sunpat, Pánípat, Bhágpat, Mahápat, and Dilpat. Of these Sunpat, Pánípat, and Bhágpat, are still flourishing. Mahápat has long disappeared, but it was somewhere about the site of the present Dehlí or Sháhjahánábád; and Dilpat, my informant added, was the Dillí of Rájá Prithiví Singh, who was defeated and slain by Shamshu'ddin Altamsh in *A. D.* 1233 [but ?—Ed.].

The modern Dillí, as the Hindús term Dehlí or Sháhjahánábád, reached its present locality, according to history, by successive shiftings north-west along the bank of the Jamná, 16 miles or so from old Prithiví Ráj's Dillí. The mass of the people do not know *Dehlí*, and will never know it, otherwise than as *Dillí*: neither *Dihlí*, Sanskrit for threshold, nor *Dehlí*, if the likely diminutive of the Persian *deh*, a village, has anything to recommend it in meaning or derivation. Dehlí is apparently a Muhammadan compromise in supersession of the popular Dillí, the abbreviation of the Dilpat of bygone times.

Nor does the word *dil* mean *heart*. This would make it of Persian origin, and therefore inconsistent with the name of Dilpat of pre-Muhammadan times. *Dil* is the old Hindúí for a "slight eminence," and when we examine the site of the Dilpat of Prithiví Singh, the walls of which are still partially present, there can be no question that this Dilpat or old Dillí was, as its name implied, "the city on an eminence."

The configuration of the entire country from old to modern Dillí presents a series of low ridges. The Dillí of Firoz Sháh (*A. D.* 1351 to 1388) extended over the adjacent ridge up to the site of the foundations and still existant Flagstaff Tower of 1857 fame. It was Sháhjahán (*A. D.* 1638 to 1658) who contracted Dillí to its present dimensions by abandoning the portion of the ridge and walling in the remainder. Practically it is no longer Dilpat, "the city on an eminence," but such it will always be through past associations to the mass of the people. It will be always Dillí to them, though they may have partly forgotten that it means Dilpat. It was Dilpat or Dillí to them when remote Aryan supremacy termed it Indraprastha, and when later Muhammadan dominance named it Tughlaqábád and Sháhjahánábád; and Dillí it will continue to be. The enlightened and scholarly now affect to call it Dehlí.—*A. P. W.*

[The spelling and form of Indian names, especially where the Muhammadans preceded the English as rulers, must always be a doubtful matter for a long while to come. *Dehlí* is one well known instance: *Iláhábád* is another.—Ed.]

689. Kahror.—Is an ancient town in *tahsíl* Lodhrán, in the Multán District, popularly said to have been founded by Mahmúd of Ghazní *before* he conquered India (?). In the old books it is known as Qila' Kot Karúr. Shekh Baháu'ddín Zakaria of Multán (1170 *A. D.*) was born in this place.—*Gulab Singh.*

[But Kahror or Karúr's great event was the defeat of Sáliváhana by Vikramáditya in the 7th century *A. D.*, centuries before the time of Mahmúd of Ghazní.—Ed.]

690. Hissar—properly Hissár Firoza, was founded by the Emperor Firoz Sháh Tughlaq in 1353 *A. D.*, who, seeing that water was scarce in the neighbourhood, opened up canals for the irrigation of the country from the Jamná, near Sarmor, with seven branches from the Ghaggar, near Hissár itself, and from the Satluj, near Jhajjar.—*Gulab Singh.*

[The existence of this last is, however, doubtful. For an account of the foundation of Hissár, see Elliot's *History of India*, Vol. III, p. 298.—Ed.]

HISTORY.

691. **Ranjit Singh's Treaty with Fatteh Singh Ahluwalia.**—Ranjít Singh having now secured a period of comparative repose, proceeded to Fattehábád to cement a friendly alliance with Fatteh Singh Ahlúwáliá, but on arriving there he found Fatteh Singh had gone on a hunting excursion to Verowál. He was, however, cordially invited to remain at Fattehábád by his mother until she could send for his son. Ranjít Singh declined the offer, preferring to spend the intermediate time in bathing at the sacred tank at Gondwál. A meeting was arranged between the two chiefs at Fattehábád, an exchange of turbans effected, and a treaty by which each bound himself to assist the other in times of need was drawn up. Ranjít Singh also promised that if he should succeed in securing the sovereignty of the Panjáb he would bestow a portion of it on Fatteh Singh. This treaty ratified, Ranjít Singh returned to Lahore.—*W. A. Campbell.*

692. **Ranjit Singh besieges Jamke.**—In *St.* 1859 (1802 *A. D.*) Ranjít Singh renewed hostilities with his old rival Sáhib Singh of Gujrát and laid siege to Jámke. Sáhib Singh despatched an army to raise the siege, and in the encounter that followed Ranjít Singh was evidently not over successful, for he bethought him of his recent treaty with Fatteh Singh, and sent to that chief calling for assistance. The latter at once proceeded to the scene of action, and Jámke surrendered. Fatteh Singh at the request of Ranjít Singh then busied himself in bringing about a peace which he was successful in accomplishing. The allies then proceeded to Gujránwálá, and thence to Amritsar, where they celebrated the Holí festival in great style.

In the midst of their pleasures they were called upon to assist Budh Singh Kanhayyá, who was being besieged in Lakhanpúr Kathuá by Rájá Sansár Chand. They accordingly proceeded to that village and obliged Sansár Chand to raise the siege.—*W. A. Campbell.*

693. **Ranjit Singh fights with Sansar Chand.** Next year (1803 *A. D.*) Mái Sadá Kaur fell into a disagreement with Rájá Sansár Chand, and Ranjít Singh marched to her assistance. The Rájá, dreading the consequence of a pitched battle with the Mahárájá, fled to the hills, and Ranjít Singh wrested the fort of Naushahrá from his ally, the Rájá of Núrpúr, which he handed over to Mái Sadá Kaur. He then proceeded towards the Chenáb, seized the fort of Nílá, and extorted tribute from the *zamindárs* of the Dhanní country, and laden with booty, retired to Lahore.—*W. A. Campbell.*

694. **Operation against Kasur.**—In the course of a few days he proceeded on a tour through his territories, but was re-called on reaching Chiniot by a requisition from Fatteh Singh Ahlúwáliá, who was on the road to Kasúr. Fatteh Singh had found himself constrained to suppress the predatory hordes which, under the leadership of Karam Singh, Nirmalá, Nihangá Singh, Ráí Singh, and other chiefs, devastated the country west of the Satluj, and had actually laid siege to Kot Isá Khán. On the arrival of Fatteh Singh's army they laid down their arms, and promised to leave unmolest-

ed the territories of Sardár Tárá Singh which they had marked out for plunder. Having a disciplined and well-equipped army in hand, Fatteh Singh determined on attempting the conquest of Kasúr, which had successfully resisted the attacks of Ranjít Singh. Knowing the formidable task he had assigned himself, he sent to Ranjít Singh for assistance, and the latter hurried down with a large army. Nizámu'ddín Khán (Vol. I, note 734) made a gallant defence, and finding his ammunition run short, he besought the help of Nihangá Singh, the brigand chief, who bore the allies little love, and he accordingly supplied him with ammunition.

Internal treason, however, enabled Ranjít Singh to build a redoubt within Kasúr, in which he left a garrison and returned to Lahore, for Qutbu'd-dín Khán, a leader of Kasúr, betrayed his fellow-citizens to the enemy.—*W. A. Campbell.*

NUMISMATICS.

695. **Coins of the Jaipur Rajas.**—In Vol. II, note 188, I noted that the modern coins of the Panjáb States bore the name and year of Ahmad Sháh Durrání for more than 100 years after his death. A quantity of gold *mohars* of the Jáípúr Rájás, that passed through my hands lately, exhibited the same numismatic falsification of history, which indeed appears to be the rule in the modern coins of the petty States of India.

All the Jáípúr specimens bore the name of Muhammad Bahádur Sháh, the last Mughal Emperor of Dehlí, dethroned by the English in 1857 *A. D.*, and they exhibited every year of his reign from 1 to 19, and some had in addition the *samvat* year clearly legible, it being added in intention to each coin. The die, as usual, was larger than the coin, but from the whole collection the legend was legible in full, being the same in each case, except that the year 1 had احد in full instead of merely the date in figures. It ran thus :—

Obverse—

سکه مبارک ۱۲۶۳ بادشاه غازي محمد بهادر شاه

Reverse—

صوب سوائي جائي پور ۱۰ سنه جلوس میمنت مانوس

These dates correspond exactly with facts, for Bahádur Sháh succeeded in 1837, so that his year 10 is 1847, which is also *H.* 1263. The coin of the year 19 is interesting as being one of the very last coins struck under the Mughal Dynasty.

These coins then clearly show Bahádur Sháh as suzerain of the Jáípúr Rájás, but such was never the fact. The British Government took over Jáípúr as suzerain in 1818, vigorously asserted its rights in 1835, when the Rájá Mangal Sain, in whose time all these coins were struck, came to the throne, and specially interfered in the management of the State until 1857.—*R. C. Temple.*

ARTS AND INDUSTRIES.

696. **Kashmiri Designs.**—In 827 *H.* or 1424 *A. D.*, according to a Persian MS. *History of Kashmír*, Sultán Zainu'l-'ábadín of that country introduced Chinese artizans in leather, carpet-making, *papier-maché*; and the Kashmírí designs are therefore all foreign and traceable to the Tátár races. How far is this a fact?—*W. B.*

DISTRICT WORK.

697. **Flowering ornamental shrubs and trees.**—The following information culled from Mr. J. F. Duthie's Sahâranpúr catalogues will be useful to District officers and others in charge of station gardens :—

RED FLOWERS.

Abroma angusta, a large shrub with dark green cordate leaves; flowers a dull red in the rains.

Abutilon marmoratum, a small shrub useful as a pot plant; flowers a dull red and frequent during the year.

Amaryllis atrosanguinea; a very freely flowering plant in the hot season.

Amaryllis umbellata; flowers in the rains.

Aphelandra aurantiaca, a shrub about 4 feet high with very handsome flowers in the hot and rainy seasons.

Aphelandra cristata, a beautiful shrub about 3 feet high; flowers scarlet, frequent during the year and abundant in March.

Aphelandra fulgens, similar to the above with much larger flowers.

Callistemon lanceolatus, a tall shrub; flowers scarlet at the end of the hot season.

Callistemon speciosus, a tall bushy shrub.

Curcuma ferruginea, a small herbaceous and very ornamental plant, with red and yellow flowers in the hot season.

Euphorbia splendens, a small thorny-stemmed and always ornamental plant; flowers scarlet frequent during the year.

Geranium: the common scarlet geranium is the only species that will flourish in the plains all the year round.

Hedychium coccineum, a handsome herbaceous plant; flowers in the rains.

Helicteres isora, a small tree or shrub; flowers in the hot season and the rains.

Holmskioldia coccinea, a woody shrub about seven feet high and very ornamental when in flower; flowers in October and November.

Ixora coccinea, a shrub about 4 feet high requiring protection in Northern India during the cold season; flowers scarlet and frequent during the year.

Jatropha multifida, a large soft-stemmed shrub with very ornamental foliage.

Lantana sellowii, a rampant shrub, handsome when in flower.

Malvaviseus arboreus; flowers scarlet.

Musa coccinea, a small herbaceous plant, very handsome when well grown; flowers scarlet in the rains.

Phlogacanthus thyrsiflorus, a shrub about 6 feet high and very handsome when in flower; flowers dark red in March and April.

Pitcairnia punicea, a very handsome plant for pots; flowers in the rains.

Poinsettia pilcherrima, grows into a large shrub about 8 feet high and very effective when in flower; flowers yellow with large scarlet bracts: there is an improved variety called *florepleno.*

Rosa multiflora, the cluster rose; makes a pretty hedge; flowers blush red.

Russelia floribunda, a handsome shrub about 5 feet high; flowers scarlet and frequent during the year.

Salvia coccinea, a small herbaceous plant useful for pots; flowers scarlet and frequent during the year.

Salvia splendens, somewhat larger than the above.

Stachytarpela mutabilis, a large soft-wooded shrub, nearly always in flower.

Thunbergia coccinea, a moderate-sized climber, very ornamental when in flower; flowers a dull red and frequent during the year.

Woodfordia floribunda, a small spreading tree, very beautiful when in flower; flowers red in March.

PURPLE FLOWERS.

Abrus precatorius, a small elegant creeper; flowers a pale purple in the rains.

Acanthus montanus, a small shrub with thistle-like leaves; flowers purple and frequent during the year.

Ærides affine, very ornamental orchid when in baskets or attached to trees; flowers deep lilac in the rains.

Aristolochia caudata, a small climbing shurb with very curious dull purple flowers in the hot season and beginning of the rains.

Bignonia incarnata, a large woody climber and always very handsome; flowers, lilac striped with purple, in the hot and rainy seasons.

Callicarpa longifolia; flowers, pale lilac, in the rains.

Callicarpa macrophylla, a tall shrub, with pale lilac flowers in the rains.

Cryptoslegia grandiflora, a large twining shrub which requires room; flowers in the hot season and the rains.

Digitalis purpurea, foxglove: suitable for the hills only; flowers in May and June.

Fritillaria macrophylla, an ornamental flowering bulbous pot-plant; flowers lilac in March.

Indigofera atropurpurea, a handsome shrub when in flower in the hot season and rains.

Lagerstremia; very handsome shrub when in flower, if well pruned in the cold season flowers in the hot season and rains.

Malphigia glabra, a small shrub with dark glossy green leaves; flowers pale purple in the hot season and rains.

Maurandya Barclaya, a small slender creeper suitable for pots and tubs; flowers in the hot and rainy seasons.

Michelia fuscata, a handsome evergreen with very fragrant flowers of a tawny purple in the hot and rainy seasons.

Passiflora cœrulea, a stout climber with very handsome purple flowers in the rains.

Passiflora quadrangularis, an extensive climber with handsome flowers in the hot season.

Primula denticulata, a small herbaceous plant suitable for the hills only; flowers a pale purple.

Ruellia chelonoides and panniculata, shrubs about 5 feet high; flowers in the rains.

Saccolabium guttatum, a very beautiful orchid for a basket with pale mauve flowers in dense spikes in the hot season.

Solanum argenteum, a small shrub about 2 feet high and very ornamental, with pale lilac flowers in the rains.

Solanum coriaceum, a small shrub about 2 feet high and very handsome; flowers in the rains.

Solanum, sp.?, a very ornamental shrub when in flower, with deep purple flowers in the hot and rainy seasons.

Tecoma jasminoides, a handsome climbing shrub with small shining dark-green leaves; flowers lilac and white and frequent during the year.

Tradescantia zebrina, a small prostrate creeper, very useful for banks and baskets with violet flowers in the rains.

ORANGE FLOWERS.

Abutilon striatum, a small shrub; flowers orange striped with red and frequent throughout the year.

Aloe perfoliata, a small plant with light green leaves suitable for pots; flowers reddish orange in the rains.

Aloe serrulata, a small handsome plant for pots; flowers in the hot season and beginning of the rains.

Alpinia calcarata, a shrub about 3 feet high, very ornamental in a tub; flowers orange striped with purple and frequent during the year.

Alpinia nutans, a shrub about 6 feet high; flowers pink and orange and frequent during the year.

Asclepias curassavica, a small herbaceous plant about 2 feet high, showy when in flower; flowers orange and yellow and frequent during the rains.

Bignonia venusta, one of the handsomest creepers when in full blossom; flowers bright orange at the end of the cold season.

Buddleia Madagascariensis, a large rampant shrub, useful for screening walls; flowers in the cold season.

Canna discolor, an ornamental herbaceous plant with handsome foliage and bright orange flowers frequently during the year.

Fuchsia corymbosa, a handsome species flowering in May and June: no fuschia will live in the plains during the hot and rainy seasons.

Fuchsia; flowers reddish orange in May and June: see preceding.

Grevillea robusta, very ornamental when young for decorative purposes; flowers in April.

Hamelia patens, a small tree very ornamental at all times; flowers orange and red and frequent during the year.

Jacquinea ruscifolia, a bushy shrub about 4 feet high and always very ornamental; flowers in the hot season and rains.

Lantana mutabilis, a rampant shrub, handsome when in flower.

Nyctanthes arbor-tristis, a large shrub with orange and white flower in the rains.

Pardanthus Chinensis, a lily flowering in the rains.

Poinciana pulcherrima, a large shrub very handsome when in flower in the hot season.

Rondeletia speciosa, a small shrubby climber, and very ornamental when in flower in the hot and rainy seasons.

Tecoma grandiflora, a handsome climbing shrub with beautiful flowers in the hot season.

Tecoma radicans, a shrub about four feet high, of straggling habit, and very ornamental; flowers frequently during the year.

Tecoma undulata, a stiff shrub, a small tree, suitable for tubs, with very handsome flowers of an orange-red colour in the hot and rainy seasons.

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698. **Hindu Music.**—The following programme was performed at Calcutta in 1881 before a European audience. It is taken from the manuscript programmes distributed for the benefit and enlightenment of the foreign audience, and is a fine specimen of a native modern performance of the highest class.

I.—INSTRUMENTAL MUSIC.

The instrumental music will be played with—

Three *Isrârs.*—The *isrâr* is an instrument played upon with a bow. It is formed out of the *sitâr* and *sârangî.*

Two *Sitârs.*—A very popular instrument, called in Sanskrit the *kachhapa*, because it is made out of a flat gourd shaped like the back of the (*kachhapa*) tortoise.

One *Wâdtarangâ.*—A large stringed instrument, producing a deep bass sound.

One *Muralî.*—The Indian flute, the favourite instrument of Krishna, to whom is ascribed the origin of its invention.

One *Tumbûrâ.*—An ancient instrument played upon with the tip of the fore-finger; said to have been invented by the celestial musician Tumburu, from whom it takes its name. It is used to accompany vocal or instrumental music, and is intended to fill up all pauses and vacuities in a performance, and is the indicator of the key-note adopted.

One *Mridangâ.*—Called the *pakhâwaj* in the Persian language. A very ancient instrument, said to have been invented by Brahmâ. It is used to accompany hymns and other solemn music.

One pair of *Mandirâ.*—The *mandirâs* are small cups made of bell-metal, and are, like cymbals, meant to keep time.

II.—VOCAL MUSIC.

Accompanied on the *isrâr, tumbûrâ, bânyâ, and tablâ.*

(*a*). A *Khiyâl.*—The Sanskrit song called *lahachârikâ* [?] was introduced under the desig-

nation of *khiyál* by Sultán Hussain Sharqí of Jaunpúr, 1452—1476 *A. D.* The *khiyál* is considered to be very graceful, and is full of studied elegances and embellishments.

(*b*). A *Qaul.*—This kind of song, which is of Muhammadan origin, is generally composed in the Arabic language; the first strain consisting of praise of the Almighty or of Muhammad, the second of certain meaningless expressions.

The songs will be accompanied by a *bányá* played upon with the left hand, and a *tablá* with the right, which are intended to keep time. This pair of instruments is a modern invention, the idea being taken from the *mridangá*, each end of which is represented by a separate instrument.

III.—Performance on the Sitar.

(*a*). An *Alápá.*—An *álápá* gives expression to the character of a particular *rág* or *rágini*. Its use is not confined to any particular division of the day, and it is accompanied on a *tumbúrá*.

(*b*). A *Gat.*—A *gat* is a musical piece reduced to a set movement: accompanied on a *bányá* and *tablá*.

IV.—Vocal Music.

Accompanied on the *tumbúrá* and *mridangá*.

(*a*). A *Dhrupada* song.—The style of the *dhrupada* is very masculine and almost entirely devoid of studied ornamental flourishes. The Sanskrit *dhruhapada* or *dhrupada* [?] was brought to its present state by the Rájá Mán of Gwálior, who died in 1518 *A. D.*

V.—A Duet on the Sitar.

Accompanied on the *isrár*, *bányá*, and *tablá*.

The pair of *sitárs* upon which the duet will be played has been manufactured at Brussels, under the direction of Chevalier Victor C. Mahillon, Director of the Royal Conservatoire of Belgium.

VI.—A Kirtana Song.

Accompanied on the *khol* and *kartál*.

The *kirtana* is a kind of religious song, known in Sanskrit as the *kriti*, chiefly used to describe the life and virtues of Krishna. It is generally sung in temples and other holy places, and on religious occasions. A form of *kirtana* was devised in the 15th century *A. D.* by Chaitanya, the great religious reformer of Bengal, to be sung in the public streets for converting the people to the *Vaishnava* creed. The *khol* is a percussion instrument, the two ends of which are covered with skin. It is intended to accompany the *kirtana* and other religious songs. The *kartáls* are cymbals.

VII.—Kathakata.

The *kathakatá* combines the functions of an Eastern story-teller, songster, and actor. It is a popular form of spreading the knowledge of the *Puránas*, or mythological histories of the Hindús, by the recitation of Sanskrit verses with their exposition in the vernacular. It approaches somewhat to the monopolylogue, without the change of dresses.

VIII.—A Performance on the Kanun.

Accompanied on the *tumbúrá*, *bányá*, and *tablá*.

The *kánun* was called in Sanskrit the *Kátyáyana-víná* (after the name of the sage who invented it), or the *sata-tamba-víná* (the hundred-wired instrument) on account of the large number of wires mounted on it. It is played upon with two small sticks.

IX.—A Performance on the Nyastaranga.

Accompanied on the *isrár*.

The *nyástaranga* is played upon the vocal chords, the sounds from which produce, by vibration, a clear reedy note upon the instrument. It is believed that an instrument of this description is to be met with in no other part of the world. It is known in Sanskrit as the *upánga-gíta*, and is extensively used by Hindús in the North-Western Provinces, and particularly at Mathurá and Brindában.

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699. **Name for the Rainbow.** — *Rohita*, *Rohitam*, Monier Williams' Sanskrit Dict.; *Raut*, Pratt, Hindustání Dict., and Bate, Hindí Dict.: Indra's bow unbent, invisible to mortals: a straight form of (invisible) rainbow.—*R. C. Temple.*

SONGS AND CATCHES.

700. **Verses attributed to Jahangir's Queens.**—Jahángír was one day playing at chess with his nobles and had sworn to give up one of his wives to that noble who should beat him. His four wives assisted the Emperor and composed the following verses *impromptu* at the time:—

Núr Jahán's Verse.

Tú bádsháh-i-Jahán, Jahán zí dast ma-dih:
Ki bádsháh-i-Jahán rá Jahán ba-kár áyad.

Thou art King of the world, give not up the world:
For the world is necessary to the King of the world; (a pun here on *jahán*, the world, and Núr Jahán's name).

Hayát Begam's Verse.

Jahán ba-rá-i-Hayát ast o zindagí, ai Sháh.
Agar Hayát na-báshad Jahán chi kár áyad ?

The world is for life and living, O King.
If there be no life, what is the use of the world ? (Puns here on Hayát and Jahán).

Faná Begam's Verse.

Jahán o Hayát, ai Málik, be-wafá ast.
Faná rá nigáhdár, ki ákhir Faná ast.

The world and life, O King, are unreliable.
Mortality keep in view, for the end is mortality ; (puns here on Jahán, Hayát, and Faná).

Dilárám Begam's Verse.

Sháhá, do rukh bi-deh, Dilárám rá ma-deh.
Fíl o piyádah pesh kun o asp, gasht mát !

O King, give up the two rooks, but not thy ease of mind.
Put forward bishop, pawn, and knight, and check mate ! (Pun here on Dilárám, Heart's ease.)—*W. B.*

701. **Verses attributed to Zebu'nnissa Begam.**—Zebu'nnissa Begam was the daughter of Aurangzeb, was born in 1639, and died unmarried in 1702 *A. D.*, aged 63. She was a distinguished scholar in Arabic and Persian, and under the *nom-de-plume* of Takhtí wrote much excellent poetry in Persian.

Once, it is said, two poets came to her and repeated verses to her, the purport of which was that they should be allowed to see her face. She retorted on them as follows :—

Dar sukhan pinhán shudam, mánind-i-bú dar bágh-i-gul :
Har ki dárad árzúam dar sukhan binad mará.

I am hidden within my words, as the scent in a garden blossom :
Who desireth me must see me in my words.—*W. B.*

[The tomb of Zebu'nnissa Begam at Dehlí was pulled down to make way for the Rajpútáná State Railways !—Ed.].

PROVERBS AND SAYINGS.

702. **Panjabi Proverb.**—

Mudd'á de, te mudd'á le.

Take something and give something. (A promise and its consideration : the conditions of a contract).—*W. B.*

703. **A Maulvi's dilemma—A curse.**—It is related that a certain Maulví, celebrated for the power of his curses, was called upon by his fellow religionists to curse a certain church built by the English in close proximity to a *masjid*. Anxious to stand well, with them, and at the same time not to offend his English rulers, he got out of the difficulty by cursing the building thus :—

Gir já ghar ! Gir já ghar ! Gir já !

"Fall down house ! Fall down house ! Fall down !" or simply " Church ! Church !" as *girjá* and *girjághar* [corruptions of the Portuguese *iglesia*—Ed.] are commonly used for church by the natives.—*W. J. D'Gruyther.*

704. **Hindi proverbial couplet.**—In the good old days, when wild beasts had the superiority, so the tale goes, a lion (*sher*) held universal sway, whose prime minister was a *hans*,—a word usually translated swan, but it is really a fabulous bird held in great esteem by the Hindús, as emblematic of wisdom and good sense. During his premiership, a Bráhman whose *jujmán* (or client) the lion was, came to visit him. The fact of his arrival was announced to his sovereign by the *hans*, who also counselled the royal *jujmán* to give him plentifully of such valuables as had accrued to His Majesty from those who had been devoured by him. This the lion did, and the *Bipr* (Bráhman) went away overjoyed. Led on by cupidity, he made a second visit to his royal *jujmán*, but by this time the *hans* had been succeeded in the premiership by a *kág* (crow), who on seeing the Bráhman approach, was overjoyed at the prospect of enjoying a good repast on his royal master's quarry, and commenced croaking in anticipation of the luxury soon to be afforded him. His counsel to the lion to tear to pieces and eat up the Bráhman happily, however, did not prevail, as His Majesty told him that he could not think of violating his visitor's claims on him, as he was his spiritual adviser. So the lion made the Bráhman a small present and sent him away, beseeching him not to return, as very likely his desire for human flesh might prove stronger than the reverence he felt. On the above popular tale is based the well-known proverbial couplet—

Hansá thá so ur gayá, khágá bhae Díwán,
Jáo, Bipr, ghar apná, bágh kis ká jujmán ?

which may be freely translated—

The swan that was, has flown away,
The raven's now Díwán.
Go Bráhman home, for none in truth
Has lion for *jujmán.*—*W. J. D'Gruyther.*

705. **Tamaku—Tobacco.**—A facetious saying is prevalent among the natives that Gurú Nának enjoined on his disciples the Sikhs to

abstain from *tamá* (avarice) and *kúr* (folly), and that they misunderstood him to mean that they were to abstain from *tamá-kú* (tobacco). Hence arises, it is said, the Sikh's objection to smoking! —*W. J. Haslett.*

706. Agricultural Aphorisms—Panjab.

CHAIT OR MARCH-APRIL.

(1). *Chait amáwas jai gharí barte patre mánh,*
Tetá serán, Bhádalí, Kátak ann vikánh.

As many *gharís* as are in the *amáwas* of Chait,
So many *sers* of corn, saith Bhádalí, will sell in Kátak.

A *gharí* is an hour of 24 minutes, of which there are 60 to a full day. The *amáwas* is the last day of the dark fortnight; the *amáwas* of Chait would be *about* the vernal equinox, so that the sale in Kátak, October-November, would be about half the full day or 30 *gharís, i.e.,* 30 *sers*. Bhádalí is the weather prophet.

(2). *Chait amáwas divas bádal bijlí hoe,*
Yún bole hai Bhádalí, garbh galán sab koe.

If there be clouds and lightning on Chait *amáwas* day,
Thus saith Bhádalí, all the young plants will be spoilt.

(3). *Chait púrnamá hoe jó Som, Gurán, Budhwár,*
Ghar ghar hoe bidháwaná, ghar ghar mangal-chár.

If the *púrnamá* of Chait fall on a Monday, Thursday or Wednesday,
There will be congratulations and rejoicings in every house.

The *púrnamá* or *púranmási* is the day of the full moon, or last day of the moon.

(4). *Aswaní galí, Bharní galí, gale Jeshthá Múl,*
Púrbá Khád dharúkiyá, upje sáton chúl.

If Aswaní, Bharní, Jeshthá, and Múl be wet,
And Púrbá Khád be cloudy, the seven grains will flourish.

[Asviní and Bharní are *nakshatras* or *nachhatrs, i.e.,* mansions of the moon, falling in May: Jyeshthá and Múla fall in December and January, and Púrváshádha in January. This proverb hardly belongs to Chait, which is March-April.—ED.]

(5). *Kritaká to korí gaí, Adrá menh na búnd,*
To yún jáno, Bhádalí, kál macháve dúnd.

If Kritaká fail, and there is no rain in Adrá,
Then know, Bhádalí, that famine will be rampant.

[Krittiká falls in May and June, and Aradrá in July.—ED.]

(6). *Kritká máhín Rohaní ik gharí jo dikh.*
Háth khapprá medaní ghar ghar mánge bhikh.

If Kritká be seen for a *gharí* (hour) in Rohaní,
Crowds with potsherds in their hands will beg from door to door.

[See preceding: Rohiní succeeds Krittiká in June, and the proverb means that if they overlap there will be a famine.—ED.]

(7). *Mrigsir báe na bájiyán, Rohaní tape na Jeth,*
Gorí bíne kákará kharí khajúre heth.

If there be no winds in Mrigsir, and no heat in Rohaní and Jeth,
Beauty will pick up dates standing beneath the date-trees.

That is, there will be a famine.

[Mrigsira follows Rohini and falls in June and July; Jeth is May-June. This aphorism does not apply to Chait.—ED.]

(8). *Adrá to barse nahín Mrigsir páwan na joe,*
To jáno yún, Bhádalí, barshá búnd na hoe.

If there be no rain in Adrá, and no winds blow in Mrigsir,
Then know, Bhádalí, there will be no drop of rain.

[This proverb applies to July.—ED.]

(9). *Múl galá, Rohíní galí, Adrá báje báe,*
Hálí becho haldhiyá, khetí nás ho jáe.

If Múl and Rohaní be wet and Adrá windy,
Sell thy plough and oxen, for thy fields will be destroyed.

Rain in early January and middle June, and winds in middle July, mean famine.

(10). *Múl gale jo, Bhádalí bole biswe bís,*
Sáwan ki panchak jharí is same kí dís.

If Múl be wet, saith Bhádalí with certainty,
If it (also) rain on the 5th of Sáwan, it is the sign of a (bumper) harvest.

The 5th of Sáwan is about the 20th of July.

(11). *Sahdev kahe, "Sun, Bhádalí, Jeshth galá mat roe:*
Jo Sáwan panchak galen, to Samá dikháún toe."

Saith Sahdev, "hear, Bhádalí, if Jeshth be wet, don't weep:
For if it rain on the 5th of Sáwan I will show thee a (bumper) harvest."

Jyeshthá is the end of December.—*Dewá Rám: Rohtak.*

[The compiler has evidently included under *Chait* the aphorisms of the lunar mansions also.—ED.]

EXTRACTS FROM NATIVE AUTHORS.

GULZAR-I-KASHMIR.

707. **Sultan Lohar Khan Chak, 1581 A. D., p. 196.**—This was one of the most just kings in all the world, and was called a second Nausherwán. In his time there was peace in all the land, and grain was very cheap. He had reigned for a year, when Yúsaf Khán then went to the Emperor Akbar for aid, but failed. He then applied to the Súbahdár of Láhor, who gave him 8,000 men, with whom he marched to Kashmír, where he was joined by Muhammad Bat by 1,000 more, and after this his number increased so that men from Lohár Khán's forces began to desert him. He encamped at Súlpúr on the Púnch road, and then went over to the fort at Kámráj. Lohár Khán then went to meet him with 12,000 horse and 24,000 foot towards Súlpúr, but Yúsaf Khán slipped past him, crossed the Jhelam at night, and entered Srinagar without opposition. Lohár Khán's forces were then scattered, and he had to take refuge with Qází Músa, but was at last captured and blinded with hot irons.

708. **Sultan Yusaf Khan Rizvi, 1583-1592 A. D., p. 198.**—Yúsaf Khán Rizví once more sat on the throne, but Haidar Chak, one of the chiefs of Lohár Khán's party, made his way to the Court of Akbar, and through the influence of Rájá Mán Singh got Lohár Khán put in possession of Naushahra. Yúsaf Khán, though he had succeeded in quelling the disturbances in his kingdom, gave himself up to women and pleasures, and after about a year received a summons to attend at Akbar's Court, and to put a regent in his place in Kashmír. Leaving Muhammad Qulí Khán behind as regent, he accordingly went to India. With Muhammad Qulí Khán were Qází Núru'llah, Qází 'Ali, and Pandit Totá Rám, who broke through the old system of paying military service by grants of lands (*jágírs*), and introduced in its place the system of cash payments. This roused the opposition of the military *jágírdárs* who plotted against the regent, and put Mírzá Yádgár, the cousin of Yúsaf Khán, in his place. Mírzá Hasan Beg (his brother) and Qází 'Ali fled the country. The Qází was killed in the mountains of the Pír Panjál, but Hasan Beg was saved by one Badakhshish. As soon as the Emperor Akbar heard of these proceedings he sent three forces by the roads Sáwád, Púnch, and Bhimbar under Zain Khán Kokiltárh, Sádiq Khán, and Shekh Faríd Bakhshí. Mírzá Yádgár marched to check them, but lost courage, and, being recognized by Mírzá Sháhbáz Khán, was decapitated. After this Akbar himself twice visited Kashmír in 1592 and 1597 *A. D.* (1001 and 1006 *H.*).

While Muhammad Qulí Khán was regent of Kashmír two great forts were built by order of the Emperor Akbar, one of which was Nágarnagar.

Yúsaf Khán Rizví, Muhammad Qulí Khán, and Mírzá 'Ali reigned 5, 6 and 6 years respectively.

[There is some confusion in this last statement.—Ed.].

709. **Jahangir—Subahdars of Kashmir, 1605—1627 A. D., p. 204.**—Under the Emperor Jahángír the Súbahdárs of Kashmír were Diláwar Khán, who built many gardens and buildings for his master; 'Ali Akbar for one year; Háshim Khán for two years; Safdar Khán for two years; Ahmad Beg for 40 days; Diláwar Khán for three years; Irádat Khán for two years; 'Itqád Khán for four years.—*W. B.*

TARIKH-I-MAHMUD.

710. **Dabsalim appointed Governor of Nahrwala, pp. 112-183.**—The Sultán wanted to select one of his nobles to govern the country (Gujarát), but they represented that he had better appoint a native as its ruler. So the Sultán convened a *jirga* (folk-moot) of the inhabitants of Somnáth on the point. They said to him—"No one in this place is equal to the Dábsalím family in dignity and pedigree; there happens to be a man of it here in the garb of a Bráhman, and if the Sultán were to entrust this matter to him, it would be as well." On this the Sultán summoned the Bráhman Dábsalím, and made over the government of Nahrwálá to him.

711. **Quarrels of the Dabsalims, p. 184.**—Dábsalím bound himself to pay the tribute and revenues demanded by the Sultán, and petitioned the Sultán that if he would free him from the machinations of a certain other Dábsalím of his family, he would pay yearly into the treasury twice the revenue of Kábul and Zábul. The Sultán accordingly despatched a force to the territory of Dábsalím, which, in a short time, conquered it, and brought the Dábsalím alive to the Sultán, who handed him over to the (Governor) Dábsalím.

712. **Royal Rivals—Hindu Custom, p. 184.**—Dábsalím (the Governor) said to the Sultán—"In our religion the execution of a king is not permitted. The usual procedure is, that whenever one king falls captive into the hands of another, for the latter to construct for the former a narrow dark cell under his throne, with an aperture in it through which to give bread and water, and to keep him captive until such time as one of the two may die. Now, since I have not sufficient stability of government to retain an enemy in captivity, and as when the Sultán leaves I further dread his adherents exciting a revolt against me and freeing him from me, I solicit the Sultán to take him with him to Ghazní." To this the Sultán agreed.

713. **Mahmud marches to Ghazni viâ Multan and Sind, p. 185.**—Two and a half years afterwards (*A. D.* 1026) the Sultán returned to Ghazní, but a Rájá Pramdeo and the Rájá of Ajmer and other Rájás had collected together large forces and the held the road which lay before the Sultán, and as he did not consider a war advisable, he marched for Multán through Sind. During this march the army at various places suffered great hardships for want of supplies of water and grass, and after encountering great privations it reached Ghazní in the year 417 *H.* or 1026 *A. D.*—*T. C. Plowden.*

FOLKLORE FROM DIFFICULT SOURCES.

HUGEL'S KASHMIR AND PANJAB.

714. **A verse repeated by Sikhs on initiation, p. 282.**—

Saráwak sidh, samoh sidhának, dekh, phirio ghar jogí jatí ke:
Súr saráwak, sidh saráwak, sant samoh anek matí ke.
Sáre hí des ko dekh phirio; mat kohú na dekhat Prán-patí ke:
Srí Bhágwán kí, bhái, kirpá, bin ek ratí, bin ek ratí ke.

Devotees and hermits have I seen wandering over the homes of ascetics and saints:
Holy men and devotees and saints of excellent faith.
I have traversed and seen every land, and have seen no faith in the Lord of Life:
Without one spark, brother, of the grace of the Holy God.

715. **Story of a charm, p. 381.**—A Rámúsí Náik, named Dájí, of the Dakhan, dishonoured a Bráhmaní in the time of Peshwá Mádhú Ráo of Púná (1772-1795 *A. D.*). The injured party hastened to the Peshwá's wife, Gangá Báí, related the grievance, and took an oath of her that she and her caste should have vengeance on Dájí, and then, not willing to survive dishonour, she bit off her own tongue and expired. Gangá Báí vowed never to perform her ablutions or to taste food until Dájí was punished. The youthful Peshwá depended much on this Dájí to support him against his uncle, but the vow had to be redeemed. Dájí was therefore summoned under some pretext of affair of importance to the fortress of Púrandhar, lulled into security by presents, and separated from his suite. The Peshwá directed his people to seize him and put him to instant death. The executioner tried to perform his duty but in vain. He could not even raise a mark on the skin, and knowing from experience that his prisoner's fate could not be sealed as long as this lasted, he sent for a saw and proceeded to cut off his hands and feet. The prospect of such a frightful death made Dájí beg for a knife, with which he slit up the skin of his left arm and took out a talisman, and then submitted his neck to the executioner, which was completely severed from the body at the first blow. It is said that a similar charm existed in the arm of Ranjít Singh, and gave him the power to do as he pleased, *e. g.*, fording the river at Atak.

SLEEMAN'S RAMBLES & RECOLLECTIONS.

716. **Rambles and Recollections of an Indian Official, by Sir W. Sleeman, 1844, 2 Vols.**—An invaluable book to the student of the Indian peoples, and full of all kinds of information of a sort not easily to be met with elsewhere.

717. **The Statues at Beraghat, Vol. I, p. 8.**—At the temple built on the top of a conical hill at Berághát (Central Provinces) overlooking the Narbadá is a statue of a bull carrying Siva and Párbatí. They have each snakes in their hands, and Siva has a large one round his loins as a waistband. There are several demons in human shape lying prostrate under the belly of the bull, and the whole are well cut out of one large slab of hard basalt from a dyke in the marble rock beneath. They call the whole group Gaurí Shankar, and I found in the fair held there, exposed for sale, a brass model of a similar one from Jaipúr, but not so well shaped and proportioned. On noticing this we were told that such difference was to be expected, since the brass must have been made by man, whereas the Gaurí Shankar of the temple was a real *páckhán*, or conversion of living beings into stone by the gods. They were therefore an exact resemblance of living beings, while the others could only be rude imitations. On looking into the temple at the statue a lady expressed her surprise at the entireness, as well as the excellence of the figures, while all around had been so much mutilated by the Muhammadans. "They are quite a different thing from the others," said a respectable old landholder, "they are a conversion of real flesh and blood into stone, and no human hands can either imitate or hurt them. At no distant day the figures will be all restored to life again, for the deities will all come back without doubt, and reanimate their old bodies again."

718. **The Legend of the Narbada, Vol. I, p. 18.**—The legend is, that the Narbadá was wooed and won in the usual orthodox way by the Sohan. Both rivers rise in the table-land of Amarkantak and flow respectively west and east. All the previous ceremonies having been performed, the Sohan came with his *barát* or marriage procession to fetch away his bride. Up to this time the Indian bride and bridegroom never see each other. Her Majesty the Narbadá being very impatient of the slow advance of His Majesty the Sohan, sent the Jholá (which flows into the Sohan near Amarkantak), the daughter of the family barber, in the orthodox fashion to report upon him. They, however, fell in love, and the Jholá yielded to his embraces. Some say that the Jholá represented herself to be the Queen Narbadá herself, and so deceived the Sohan. However, when the Narbadá found out their perfidy she rushed forward and sent the Sohan rolling back eastward with one kick, and the Jholá after him with another, and declaring she would be separated from them for ever, rolled away westwards, and remained unmarried for ever. The old priest who told us the story said, "you see what a towering passion she was likely to have been in under such indignities from the furious manner in which she cuts her way through the marble rock beneath us, and casts huge masses right and left as she goes along, as if they were really so many cocoanuts." The Sohan river, which rises near the source of the Narbadá, takes a westerly course for some miles and then turns off suddenly to the east, and is joined by the little stream of the Jholá before it descends the great cascade. The statue of little Jholá, the barber's daughter, in stone, stands in the temple of the goddess at Narbadá at Amarkantak, bound in chains.

[Much abridged.—Ed.]

719. **Beraghat—Legend of Siva and Parbati, Vol. I, p. 10.**—The old *mahant* or priest there told us that Mahadeo (Siva) and his wife (Párbatí) "came here together on a visit from Mount Kailás (Himálayas), and being earnestly solicited to leave some memorial of their visit, had themselves turned into stone." The popular belief is, that some holy man who had been occupied on the top of the little conical hill, where the temple now stands, in austere devotions for some few thousand years, was at last honored by a visit from Siva and his consort, who asked him what they could do for him. He begged them to wait till he should bring some flowers from the wood to make them a suitable offering. They promised to do so, but he ran down, plunged into the Narbadá, and drowned himself, in order that these august personages might for ever remain and do honour to his residence and his name.

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A MONTHLY JOURNAL OF

ORIENTAL LITERATURE, ARTS AND SCIENCES, FOLKLORE, &c., &c.

KANDY, CEYLON.

PRINTED AT THE EDUCATIONAL PRESS, BYCULLA, BOMBAY.

Annual Subscription in advance, exclusive of Postage, Rs. 6, or 12s.

All communications to be addressed to the EDITOR, *Trincomalie Street, Kandy, Ceylon.*

No. 20]. MAY 1885. [Vol. II.

Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

EDITED BY

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BENGAL STAFF CORPS.

Subscription—Rs. 8 annually.

PUBLISHERS:

THE PIONEER PRESS, ALLAHABAD.

AGENTS:

LONDON ... ... MESSRS. TRÜBNER & CO.

PRINTED AT THE PIONEER PRESS, ALLAHABAD.

NOTICE.

Contributions to "Panjab Notes and Queries" should be addressed direct to Captain R. C. Temple, Naval and Military Club, 94, Piccadilly, London, England; or to the Editor, care of Manager, "Pioneer" Press, Allahabad.

Applications and all other communications should be addressed as heretofore to the Manager, "Pioneer" Press, Allahabad, N.-W. P.

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Panjab Notes & Queries.

A MONTHLY PERIODICAL.

VOL. II.] MAY 1885. [No. 20.

RELIGION.

720. **Maratha Brahmans—Gods.**—All Maráthá Bráhmans worship the five chief gods—Siva, Vishnu, Ganesa, Súrya, and (the goddess) Bhavání, but they give equal reverence to all their 33 millions of gods and goddesses. Each sect, moreover, has its favourite gods: for instance, Vithobá is the favourite god of the Golaks; Khandobá of Deshasths, Durgá of Karhádás, and Mangesh of Shenvis.—*K. Raghunáthjí.*

721. **Human Sacrifice—Cannibalism—Central Provinces—Bhimsen—Gonds.**—Without the performance of the rites of Bhímsen (see Vol. I, note 550) no Dravidian act of moment was complete; without it no festival was celebrated; no altar consecrated; no cradle or tomb ceremony performed; no act of sowing or reaping, of peace or war, undertaken. Deep in the forest's inmost heart, among the secluded branches of venerated trees, little poisoned iron arrows were secreted, to be removed for use each on the occasion of an act of moment. On the skirts of the grove Gond Pardhán priests had their camp residence. No stone temples nor other buildings existed, but each day fresh leafy bowers were erected, and destroyed the next. The occupation of the priests day and night was to smear the stone Gond gods at the foot of the trees with red ochre and with oil, to keep the sacred fires burning, to tip periodically the little arrows with fresh poison, and to offer sacrifice. In these rites they were assisted by disciples, pretty Bráhman boys, olive-complexioned and dainty limbed, who had been kidnapped from their homes. And sure as the day followed the night would each liquid-eyed lad (and along with each a poison-tipped arrow) be taken away, now to be used under Bhímsen to sanctify a marriage, now to be wedded to the soil, and again to be given away to the evil spirit of the epidemic raging, their places being filled up with fresh, tender captives.

I will describe the rite of Bhímsen as it was used to consecrate marriage, and this will give a general idea of the working of the institution. Bráhman lads were not plentiful, so the aborigines, with marriageable sons and daughters, had to club together and wait, and by one rite consecrate a number of espousals. The Ráj Gond, lord of a hundred villages, was to marry his daughter to a neighbouring potentate, and this would be the occasion for the eligible youth of the country round. The races of India have always married their children young, and the Ráj Gond's daughter has already gone through the ceremony with her indigenous suitor. But to render the tie binding in a religious sense, she must perform, as she reaches maturity, the connubial rite with the Bráhman lad according to Bhímsen.

Well fed and attended, free in forest glades, with plenty of out-door exertion, the priestly boy develops perfect form and stature; he is very pleasant to the sight, and, richly clad after the manner of well-to-do Bráhmans, is taken to the town for his espousals. To the budding daughter of the Gond appears an ideal bridegroom,—a picture of beauty when compared with her heavy-featured, thick-lipped lord. She is body and soul for the change, and an image is stamped in her mind never to be effaced. And he, from whose memory all trace of his caste and people have been blotted out, who has never come in contact with any of the softer sex before, takes naturally to a mate, and looks forward with longing to the time, a year hence, when he shall bear away his bride.

The year with the boy is spent in oblations, smearing the stone gods with oil and red paint, tipping afresh with poison the secreted arrow, and in longing for the arrival of the appointed time. The days of the girl pass among her kind, beside her heavy-featured lord to be, but her thoughts are far away with that vision which satisfied her ideality, and she, too, fervently longs. Again, as the day comes round, the lad is taken to the town a picture of wealth, of beauty, of health, and in his train is carried, secreted in a silver casket, the emblem of Bhímsen—the little iron arrow so lately tipped by him with fresh poison. When he arrives, the glance

of the girl, soon to become a real wife, wanders nervously from one to another, setting at last lovingly on her lord by the rite of Bhímsen. A hundred couples are to be made finally happy, so the gathering is very extensive. There is feasting and merry making for days, and now the time has arrived when the crowning ceremony has to be accomplished. The Ráj Gond's happy daughter has the place of honor among the prospective brides, and many are the envious glances cast at the bridegroom under Bhímsen at her side. The Gond chief, to whom she has been betrothed, is kept in the back-ground, and all are satisfied in the unclouded prospect. The elders, now intoxicated with drugs and liquor, and with much wild music, start a dancing procession round the village god. The lads and lasses are also given stimulants, and the dancing is fierce and the merriment loud about the red-smeared shrine.

Each girl has been given a little sharp arrow with which she is to prick the arm of her betrothed, and smear the blood in a cross on his brow and on her own. The puncturing is to be inaugurated by the chief's daughter, and with what unconscious joy she plays with the tiny arrow which her lord under Bhímsen had so carefully tended in the secret forest glade! How beautifully she poises it as she hastens to pierce gently her lord, and with quick nervous joy smears the blood-red cross on his forehead and on her own. All follow her example, and the dancing becomes frantic. Pardhán priests circle madly round the one given to Bhímsen, and he, catching the infection from the other couples, toys lovingly with his partner, and joins her in the vigorous execution of a Gond "break down." Suddenly he staggers and breaks down himself. His partner bends anxiously over him. He breathes his last in her arms. The priests form a circle, blowing their fifes, while the girl in despair is torn away to meet the heavy-features of her Gond lord. The event is scarcely noticed by the general revellers.

Away in the forest is the youth, cut up with goats and sheep. The feast is prepared in great cauldrons of mud, and with the shades of evening it is devoured, and each marriage sanctified after Bhímsen.

So the ceremony of Bhímsen was performed on the eve of a struggle. The drama of war was rehearsed in opera by the congregated chiefs in sickening detail. The Bráhman lad, as chief, in gay array, led the fray; soon the improvised village was ablaze, the seeming victim slain, the music procession led captive, and at the crowning hymn of victory, the poisoned arrow of Bhímsen was brought into play. So at the time of sowing and reaping after a triumphal procession the lad was punctured, slain, his blood sprinkled over ploughed field and ripe crops, and his flesh devoured.—*Statesman.*

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722. **Hymn to 'Abdu'l-Qadir Jilani**.—Continued from Vol. II, note 652.

Gunahgár hán, badhár hán,
Sáre jagat main khwár hán;
Arthí tere Darbár hán.
Mání 'araz is badhár dí.

Je main bhalá hán yá burá,
Sáil tere dar par khará.
Tudh bin na koe ásará.
Mainún ás us hisár dí.

Dukhián dián fauján har taraf;
Kalián gathán hain saf ba-saf:
Laikin murídí lá-takhaf;
Kamak hai is dukhiár dí.

Main jehán 'ásí hor náh,
Koe thag, ráhzan, chor náh:
Terí himáyat lornán.
Eh ás mainún márdí.

Ján fazal hove Alláh dá,
Dídár páún Sháh dá,
Mahbúb be-parwáh dá.
Main sikh is dídár dí.

Ai Wálí 'Arab o 'Ajam,
Tuk hál par kíjíye karam,
Dáman lage dí rakh sharam.
Rakh láj augunhár dí.

Sir táj pírán pír hain!
Sabh 'ájizán dí dhír hain!
Mere sir te mushkilán bhír hain!
Madad karen bichár dí!

Merá berá thelanhár hai;
Mauján na ant shumár hai;
Hun jhab madat darkár hai:
Main táhang langhan pár dí.

Sinful am I and wicked,
Forsaken by the world;
I am suppliant at thy Court.
Hear the prayer of the sinner!

Whether I be good or evil,
I stand suppliant at thy gate.
I have no hope but in thee.
My hope is in thy strength!

Troubles crowd in on all sides;
Dark clouds gather round;
But my faith is without fail;
The hope of me a sinner!

I am none other than a great sinner;
I am a murderer, a robber, a thief:
I desire thy mercy.
This hope hath mastered me!

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If God be gracious,
I shall see the Saint,
Mahbúb, the worthy.
My hope is to behold him!

O Lord of all the world,
Have mercy for a little,
Keep the honor him that seizeth thy skirt.
Give honor to the sinner!

Thou art the diadem of the saints!
Thou art the deliverer of the afflicted!
Troubles crowd around my head!
Give thou help to the helpless!

My boat is crossing (the waters);
The billows are without number;
The need for help is instant:
I would that it went across!

Mahbúb-i-Subhání and Pírán-i-Pír are titles of 'Abdúl-Qádir. *'Arab o 'Ajam* means the whole world; thus *'Arab* is Arabia and *'Ajam* the rest of the world: Arabia and outer barbarism.—*Ghulám Hussain Khán: Kasúr.*

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723. **Sayings attrituted to Kabir.**—The religious *dicta* of Kabír—real and apocryphal—have sunk into the hearts of the North Indian Hindús in a manner that it is not perhaps adequately realized. The lower the caste the more thoroughly is it imbued with them, and such of them therefore as are common are worth translating and preserving, as showing what the aspirations of the vulgar really are. The following verses were sent as an appendix to a letter from an enthusiastic Kabírpanthí or follower of Kabír, now employed in the Patiálá State. Like many others of his sect, this old gentleman can hardly open his mouth without quoting some of Kabír's aphorisms, and his correspondence is freely interlarded with them. I give them just as they were received.

SATYANAM.

(1). *Kabír jo to ko kánte bove,*
Wá ko bo tú phúl.
To ko phúl ke phúl hain:
Wá ko súl ke súl.

THE HOLY NAME.

O Kabír, if any one sow thee a thorn,
Sow thou him a flower.
To thee shall be thy flower:
To him shall be his thorn.

[This very verse is copied almost *verbatim* in the hymns of the Nángípanth, a curious sect founded by one Dedráj in the neighbourhood of Dehli, about 80 years ago. See *Indian Antiquary*, Vol. XIII, p. 2.—ED.].

(2). *Kabír, áwat galí ek hai,*
Ultat hot anek.
Jo wá ko ultan nahín;
To wahí ek kí ek.

Kabír, there is one road forwards,
And many that turn back.
To him that would not turn back,
There is but that one.

(3). *Kabír, "ham sab se bure,*
Ham taj bhalá sab koe."
Jin aisá kar jáne,
Yá mit hamárá soe.

Kabír, "I the worst of all,
All are good but me."
Who understandeth this,
He is my friend.

(4). *Kabír, Nám japautí kanyá bhalí,*
Sákat bhalá ná pút.
Chhelí ke gal gal thaná,
Já men dúdh na mút.

Kabír, a daughter reverencing the Holy Name,
Is better than a wicked son.
A kid's swollen udder
Hath neither milk nor water.

(5). *Kabír, garb ná kíjíye*
Unchá dekh niwás.
Aj kál bhúín letná,
Upar jammen ghás.

Kabír, be not proud
If thy dwelling be lofty.
Any day thou mayest lie in the earth,
While the grass groweth over thee.

(6). *Kabír, ham básí us des ke,*
Jahán ját barn kul náh:
Sabd miláwá hoegá,
Deh miláwá náh.

Kabír, I would live in that land,
Where is nor caste nor clan.
Where soul meets soul,
And not where body meets body.

(7). *Kabír, gur gurú wá milá,*
Jiyún átá men laun.
Ját pát kul mit gae;
Ab nám dharegá kaun?

Kabír, teacher hath mixed with teacher,
As salt with flour.
Caste and clan are wiped away;
Who will name them now?

(8). *Kabír, kab lag nátá ját ká,*
Tab lag bhakt ná koe.
Bhakt kare koi surmá,
Ját bane kul soe.

Kabír, as long as there is clanship,
So long will be no saintship.
When a hero takes the saintship,
He makes a clan (for himself).—*R. C. Temple.*

724. **Sayings attributed to Shekh Farid.**—Shekh Faríd'uddín commonly known as Ganj Shakar or Shekh Faríd, the great saint of Pákpattan, who flourished *A.D.* 1173-1264 (see Vol. I, notes 1054 and 1055) has, like Kabír, left behind him many a saying and aphorism current to this day in the mouths of the vulgar of all classes. Here are specimens :—

(1). *Farídá, rotí terí káth dí láwan terí bhukh :*
Jehre kháwange ghí choparián, ohí sahenge dukh.
Faríd, thy wooden loaf stayeth thy hunger:
Who eat buttered bread must bear the trouble of it.

(2). *Uth, Farídá sutiá, man dá díwá bál :*
Rabb jinhán dá jágdá, ohnán soná kí hál ?
Up, sleeping Faríd, light the lamp of the heart:
Whose God is awake, how shall they sleep?

(3). *Janani, jane to bhagat jan ; kyá dátá, kyá súr :*
Mat tú janíye ná, janani, jo khoe tere núr.
Bearing mother, bear a holy son ; either generous or a hero :
Bear not, bearing mother, one who will destroy beauty.—*Chaina Mall.*

725. **Maluk Das—A conversion.**—Malúk Dás is a *bhagat* or saint to whom many aphorisms are attributed. He lived at Merath (Meerut) in the time of Akbar (1556-1605 *A. D.*). He was an ordinary shopkeeper dealing in sundries. One day a customer asked for a much larger quantity of some goods than he had in his shop, and so next day with much trouble Malúk Dás procured the required articles and proceeded to the customer's house with the bundle on his back. On the road he felt hot and tired, and so rested under a tree, where he fell asleep. While he was sleeping an angel of God [*Khávind ká farishta*, which by the way is a Muhammadan expression.—Ed.]. came in his form and took the bundle to his wife. When Malúk Dás awoke and found the bundle gone, he concluded it had been stolen, and went home again, and told the story to his wife. "Why," she said, "an hour or two ago you gave it me yourself!" Malúk Dás then perceived that it was God's doing, and then and there giving up his worldly business went to Jagannáth (in Orissa), where he settled and died after working many miracles. To this day large quantities of food are distributed in his name at the great festival there.—*Chaina Mall.*

726. **Circling to the right—Nilkanth**—Hindús worship the Nílkanth (or Garuda, a kind of king-fisher) as the vehicle of Krishna (or Ráma Chandra). On seeing one you should go round it to the right (see Vol. I, note 78), and throw some rice to it with proper respect and humility. It will then convey your respects to its master.

Nílkanth, tum níle rahiyo :
Rámjí se hamárí parnám kahíyo.
Blue-throat, remain ever blue :
Carry our salutations to Rám,

It is a good work ensuring prosperity in life to do this, and fond parents instruct their sons to faithfully follow the practice.

Orthodox Hindús will often go a long distance into the wilds to hunt up a Nílkanth with no other object than to perform the above religious rite at the Dasahrá festival. Women are specially bound to worship the bird in the above manner.—*Chaina Mall.*

FOLKLORE.

727. **Dreams—Muhammadans.**—It is believed that dreams dreamt during the day, or just about daybreak, are the most certain to come true.—*K. F. M.*

728. **Dreams—Muhammadans—Interpretation.**—When a dream is brought to a wise man for interpretation he should first repeat the Arabic formula—

Khairun kaná wa sharrun lá'ad ainá.
Good be to us and evil to our enemies.
—*K. F. M.*

729. **Dreams—Lucky and unlucky Days—Muhammadans.**—Astrologers teach that dreams dreamt on the 6th to the 10th inclusive, the 15th, 18th, 19th, 22nd, and 27th of the lunar month, come true. Those on the 1st, 13th, 14th, 20th, 21st, 25th, 26th, 28th, 29th, and 30th never come true. Those on the 4th, 5th, 11th, 12th, 16th, and 17th, come true at any period from two months to two years subsequently. Those dreamt on the 2nd, 3rd, 23rd, and 24th, have a contrary effect.—*K. F. M.*

730. **Omens—Dreams—Muhammadans.**—

(*a*). If a man dreams of God or the divine light, he will be happy ; and if he is on journey, he will arrive at his destination in safety.

(*b*). If, in a dream, a man shows some dislike or enmity to angels, especially to Azráíl or Míkáíl, he will soon die.

(*c*). If he dreams that a certain dead king is alive, the late king's laws and rules will again revive in the kingdom.

(*d*). If he dreams of the day of judgment, the king of the country will be very just and equitable.

(*e*). If he purchases a maid-servant in a dream his objects will soon be fulfilled.

(*f*). If he dreams of a beautiful girl, happiness is in store.

(*g*). If he dreams of an old man, he will be fortunate, and will meet with a true friend.

(*h*). If he dreams of a butcher, he has seen the angel of death.

(*i*). If he dreams that most of his hair has fallen off, he will soon be free from debt or sorrow.

(*j*). If, in a dream, he descries a white or grey hair in his head, he will get a very fortunate son. But if the same be dreamt by a woman, she will be beaten or troubled by her husband.

(*k*). If a woman dreams that her hair is dishevelled and if her husband is absent, he will return soon; if she be unmarried, she will soon marry.

(*l*). If a man about to start on a journey dreams that he is blind, he should not go.

(*m*). If he dreams of any limb on his right side, the reference is to his paternal relations; but if on his left side, the reference is to his maternal relations.

(*n*). If he dreams that he has easily taken out a tooth he will be blessed with a child or a brother; and if that his teeth fall out of themselves, his life will be long.

(*o*). If he dreams that his ear is cut off, his daughter will die, or he will divorce his wife.

(*p*). If a man in his dreams *urinam reddet* he will, if in trouble, be soon freed.

(*q*). If a man cries in a dream he will be happy.

(*r*). If he dreams that he is dying, he will soon have to go on a journey; and if he is already on his journey, he will come back; if in prison, he will be set at liberty.

(*s*). If he dreams of rain war will soon break out.

(*t*). If he dreams that he has killed a lion or a dog, his enemy will soon be destroyed.

(*u*). An eagle in a dream refers to a king; a cock, to a slave; a pheasant, to a virtuous woman; a kite, to sickness; a fish, to a woman; a cloud, to a generous king; lightning, to punishment; a torrent, to an enemy; a storm, to a calamity; flames, to a war; fire, to an epidemic; the sun, to a king; the moon, to a king or a minister, or a great man, or a beautiful woman; the earth, to wealth and prosperity; an earthquake, to a calamity; a mountain, to a cruel king; a boat, to safety; a fort, to security; a garden, to this world; trees, to women; gold, to sorrow and grief; silver, to lawful property; pearls, to pleasure; a silver or iron ring, to marriage; a lamp, to the body of a man; scissors, to a judge; a sword, to a king; sweatmeats, to profits; eating poison, to overcoming the passions.—*K. F. M.*

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731. **The Shaking Wall of Gurdaspur—Legend.**—The shaking wall of Gurdáspúr very perceptibly shakes, and the following accounts for the phenomenon locally. While the wall was in construction a *faqír* happened to visit the spot, and asked the master-mason employed whether he considerd the wall to be firm. The mason replied that it was made of the very best materials, and he had every reason to believe it to be substantial. The question was repeated and evoked a similar reply; whereupon the holy man, extending his arm, made the structure oscillate, and it has done so ever since.

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732. **The trial of animals at law as witches.**—It would be extremely interesting to ascertain if any custom like the following ever existed in India.

In Europe down to a comparatively late period, the lower animals were in all respects considered amenable to the laws. Domestic animals were tried in the common criminal courts, and their punishment, on conviction, was death: wild animals fell under the jurisdiction of the ecclesiastical court, and their punishment was punishment and death by exorcism and excommunication.

The prerogative of trying the domestic animals was founded on the Jewish law as laid down in *Exodus* xxi, 28, and other places in the *Old Testament.* In every instance advocates were assigned to defend the animals, and the whole proceedings—trial, sentence, and execution—were conducted with all the strictest formalities of justice. The researches of French antiquaries have brought to light the records of ninety-two

processes against animals tried in their courts from 1120—1740, when the last trial and execution, that of a cow, took place.

Among trials of individual animals for special acts of turpitude, one of the most amusing was that of a sow and her six young ones, at Lavegny, in 1457, on a charge of their having murdered, and partly eaten, a child. The sow was found guilty and condemned to death; but the pigs were acquitted on account of their youth and the bad example of their mother, in the absence of direct proof as to their having been concerned in the eating of the child.

Legal proceedings against animals were not confined to France. At Basle, in 1474, a cock was tried for having laid an egg. For the prosecution it was *proved* that cocks' eggs were of inestimable value for mixing in certain magical preparations; that a sorcerer would rather possess a cock's egg than be master of the philosopher's stone; and that in Pagan lands Satan employed witches to hatch such eggs, from which proceeded animals most injurious to all of the Christian faith and race. The advocate for the defence admitted the facts of the case, but asked what evil animals had been proved against his client; what injury to man or beast had it effected? Besides, the laying of the egg was an involuntary act, and, as such, not punishable by law. If the crime of sorcery were imputed, the cock was innocent; for there was no instance on record of Satan having made a compact with the brute creation. In reply, the Public Prosecutor alleged that, though the devil did not make compacts with brutes, he sometimes entered into them; and though the swine possessed by devils, as mentioned in Scripture, were involuntary agents, yet they nevertheless were punished by being caused to run down a steep place into the sea, and so perished in the waters. The pleadings in this case, even as recorded by Hammerlein, are voluminous; we only give the meagre outlines of the principal pleas. Suffice it to say, the cock was condemned to death, not as a cock, but as a sorcerer or devil in the form of a cock, and was with its egg burned at the stake, with all the due form and solemnity of a judicial punishment.

In Spain and Italy the lower animals were held subject to the laws, as in France. Azpilceuta of Navarre, a renowned Spanish canonist, asserts that rats when exorcised were ordered to depart for foreign countries, and that the obedient animals would, accordingly, march down in large bodies to the sea coast, and thence set off by swimming in search of desert islands, where they could live and enjoy themselves, without annoyance to man. In Italy, also, processes against caterpillars were of frequent occurrence; and certain large fishes called Terons, that used to break the fishermen's nets, were annually anathematised from the lakes and headlands of the north-western shores of Mediterranean.—*R. C. T.*

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733. **A hole in the ear—Luck.**—A hole in the lobe of the ear at the back is a sign of good luck and long life.—*R. C. Temple.*

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734. **Weighing against Money—Tuladan—Satanaja.**—Persons can be relieved of sickness or be granted a painless death by the performance of the ceremony known as *tuládán*, or weighing patients against silver coin, and the seven sorts of corn known as the *satanájá*. Poor persons may be weighed against coppers and coarse corn. After weighing the coins and the corn are given to Dakauts, who also receive alms on Saturdays.

Sons with a view to prolong their lives are weighed at six months or a year against gold or silver.—*Chaina Mall.*

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735. **Pole Star—Dhru.**—Panjábí Hindús believe that if a man will salute Dhrú, the Pole Star, every night for 40 nights, with his turban about his neck, he will know of his death 40 days before it occurs, and will after death be united to Dhrú, and live in his *lok* or world.—*Chaina Mall.*

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736. **Death by accident unlucky.**—Death by a fall, drowning, poison, suicide, or any accident sends you straight to Hell for ever. Every Hindú believes this.—*Chaina Mall.*

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737. **Death at lucky Seasons—Hindus.**—You will obtain sure salvation by dying on an *ikádshí*, the fasting day of a lunar fortnight: also by dying when the sun is *utrain* or towards the north, *i. e.*, during Mágh, Phágan, Chait, Baisákh, Jeth, and Asárh, or from January to June.—*Chaina Mall.*

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738. **Rakshasas—Trees—Journeys—Food—Hindus.**—Trees sleep after sunset, and therefore it is a great sin to pluck even a leaf during the night, as it will awaken the sleeper. *Rákshasas* also inhabit trees after nightfall: so many Hindús do not like to approach trees in the night, because the *Rákshasas* cause vomiting and indigestion in those that trespass on their property. It is also wise to halt on a journey at sunset to prevent *Rákshasas* from leading you astray during the night. Also if a man be eating food by lamp light and the light go out, he will cover it with his hands to prevent the *Rákshasas* from carrying it off until he has procured a fresh light.—*Chaina Mall.*

739. **Unlucky days for dealings and shaving.**—All illiterate natives, Hindú or Musalmán, will not sell cattle or *ghí* on Saturday, Sunday, or Tuesday, as it is most unluckey. Neither will they lend or barrow money on those days. Shaving on these days also leads to death, or of the death of a son.—*Chaina Mall.*

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740. **Cultivation trodden down by superiors—Lucky.**—It is believed generally by old *zamíndárs* (farmers) that if a man is so lucky as to have his superior go through his field with his horses, &c., the crop, in spite of the destruction, will yield him the more.—*Máyá Dás.*

[I have often wondered why cultivators about cantonments were so patient under damage to crops by troops exercising. This would account for it.—ED.].

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741. **Reverence for an English Tomb—Madras.**—Compare Vol. I, note 583. For the past fifty years the inhabitants of an out-of-the-way little hamlet in the territory of the Nizám of Haidarábád have been keeping faithful watch and ward over a *sáhib's* grave. The spot has been converted into a turfed enclosure, surrounded with well grown shady trees, and, when an occasional English visitor passes by, the villagers are eager to show how well they have tended the white man's last resting place. The dead Englishman was Brigadier-General Conway, of the Madras Army, who had been struck down with cholera on his way from Madras to Haidarábád, forty miles from Gantúr. In his day the gallant officer had seen much hard fighting at Assaye, Seringapatam, and elsewhere; and when the news of death reached Madras, six weeks after the event, the Commander-in-Chief, Sir Peregrine Maitland, convened a public meeting for the purpose of erecting a monument to General Conway's memory, and of placing a tomb over his remains. The monument, a marble full-length statue, was erected in St. Mary's Church, Fort Saint George, but the far-off grave was touched by no other hands than those of the kindly villagers of Nakrikúl. Two generations have, since then, watched over the last sleep of Kánwe Sáhib.

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742. **Tesu.**—*Tesú* is an effigy carried about by little boys at night, about the season of the Dasahrá, from house to house, in Fattehgarh. These boys earn a considerable sum during the course of an evening in this way. They sing or rather chant doggrel verses in honor of *Tesú*, one boy acting a soloist and the rest as chorus. This is done with much spirit and enjoyment. The chorus is a mere repetition of the solos. The verses begin in this way, each line being repeated in chorus—

Imlí ke jar se niklí patang.
Nau sau motí, nau sau rang.
Rang rang ke bané kumán.

A kite came out of the roots of a tamarind.
Nine hundred pearls and nine hundred colours.
The bow was made of many colours.

Can any one tell me the origin of the custom or its meaning?—*W. J. D'Gruyther.*

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743. **Nuru'ddin Wali and Mai Laldidi—Legend.**—There was a poor woman in Kashmír named Láldídí, who, when a mere girl, was married to a man of a respectable stock, but her mother-in-law, a woman of low origin, so shamefully ill-treated and overworked her that she grew thin and feeble. Nevertheless she never flinched from her duty, though she was hardly allowed time to say her prayers, and her mother-in-law complained of her to her husband as a bad character. She was starved in her food by a trick, for her food was made to look more than it was by a stone being placed in the platter and thinly covered over with rice. Still no murmur of complaint escaped her.

The old woman persisted in her stories of the girl's bad behaviour, and induced her husband to follow her to the spring whence she daily drew water. He did so, under the impression that he would catch her in an assignation, but he found her at her prayers! Afterwards the old woman, to prove her tale, broke the girl's pitcher with a stone [throwing a stone is a common form of assignation all India over] as she was returning from the spring, but though she made a hole the water was retained by a pellicle of its own, as if it had a glass lining. Still her malice was such that she got the girl turned out of house and home. She then wandered about Kashmír as a mad woman, paying no heed to her tattered garments, and saying that all Kashmíris were women! and was fed miraculously from heaven.

When Nuru'ddín Sháh, the saint (1377-1393 *A. D.*) met her one day, she said that a man had come into Kashmír, and at once fled his presence. He followed her, but she in terror jumped into a baker's burning oven. When the saint came he asked the baker's wife if any woman had passed that way, but she out of fear denied having seen any one. He, however, insisted on searching for her, but found nothing, until she appeared of her own accord, dressed in the green garments of paradise. Nuru'ddín asked her where she had been, and she smiled and said, "her soul has mingled with God."

Not to be outdone in miracles, Nuru'ddín then disappeared on the spot, and after much searching she found him between two platters in the form of a diamond! The shrine of these two holy persons is much frequented by the people of Kashmír and the neighbouring countries.—*N. B.*

744. **Lucky and Unlucky Days.**—I was lately obliged to close my office and send it into Lahore from Amritsar half a day earlier than I had intended, in order to allow the men to reach Lahore on a Monday evening. They represented that it was very unlucky to return from a journey on a Tuesday; and that though they themselves did not mind, yet the wives, at any rate of the Hindús, would be dreadfully upset if their husbands reached home on a Tuesday. —*Denzil Ibbetson.*

745. **A Legend of Nahan.**—There is a well-known story all over the Panjáb Himálayas told of the founder of the Náhan Dynasty, about 800 years ago (see Vol. II, note 595), according to which he had promised a rope-dancer (*natní*) half his kingdom if she would cross and recross the Girí torrent on a light rope. She crossed safely, and was recrossing successfully when the Rájá had the rope cut to save him from his promise. She was at once drowned in the Girí, which, in revenge for the treachery shown by the Rájá, rose and drowned out his town. This is the general story of the flooding of Náhan. Another version, however, comes to me from Kotáhá, a queer *pargana* of the Ambálá District (see Vol. I, notes 570, etc.).

After the drowning of the *natní*, there came a *faqír* to Náhan, and cried out against the sin and treachery of the Rájá, who had him at once turned out of the place. So he stayed with a poor Bráhman woman hard by, and told her that she must bring him food from some place that was not Náhan.

At midnight he called for milk, but the woman had none, and told him that she had a young cow buffalo out of milk. However, the *faqír* told her to go and milk it, and behold she found it in milk, and both she and the *faqír* drank of it.

The *faqír* then told her to fly as the town was about to be submerged the next day but one. The woman thereupon, taking her children with her, fled across the Girí, and no sooner had she reached the opposite side, than a flood arose and swept away the Rájá, town, and all.

After this the *nats* or bards, who belonged to the drowned *natní*, went to Jaisalmer, where they lived for 12 years, and to attract the Rájá's attention commenced to throw gold and silver flowers into his garden. Before very long they succeeded, and extorted from the Rájá a promise to give them whatever they wanted before telling him their story. After relating the story of the submersion of Náhan, they claimed one of his sons as a ruler over them to succeed the deceased Rájá's family. Now he had at the time seven Ránís, all pregnant by him, and so he gave them one.

They took her with them to Náhan, and near the Sarmor tank she gave birth all alone at once to a lion and four monsters—Sotábhású, Chatábhású, Baithábhású, and Kharábhású, and after these to a son. When she returned to the *nats* it was apparent that she had been delivered, and after some difficulty she was made to relate what had happened to her. So they went to the child, and having exorcised the lion and the monsters, induced them to go away into the *Dhák* woods near. The child they took to Mední, and he became Garab Parkásh, first Súrijbansí Rájá of Náhan (Sarmor).—*R. C. Temple.*

746. **Nahan—A Derivation and a Legend.**—See Vol. II, note 595. This place is, according to a story I have been told, named after Náhaná, a *bairágí* (devotee), who lived where the town now stands. Náhaná had a cow which was so plucky as to defend itself successfully against a tiger (!). A Rájá of Sarmor accordingly, in honor of this event, took up his abode there, and built the modern town of Náhan on the site of the miracle.—*R. C. Temple.*

CASTES AND TRIBES.

747. **Merwaha Khatris.**—The Merwáhá Khatrís claim Central Asian origin, and say they came from Merve (Márusthal). They belong to the Sarín group of Khatrís (see Vol. I, notes 908, etc.), and say they entered the Panjáb by the S. W., through the Bolán Pass. Their earliest traceable settlement is, however, at Govindwál or Gondwál, in the Amritsar District (see Vol. I, notes 276 and 278), which they say was made into a large place by one Bábá Govind Ráí, a devotee. This man got the lands given him in *jágír* (feof) for giving some food to a Musalmán king, who came to him hungry during a hunting expedition. Afterwards one Guru Bhálá, with whom these Merwáhás quarrelled, cursed them for refusing to allow his followers to drink from the same well. Thereon large numbers of them settled elsewhere.

The Merwáhás perform their *maunán* ceremony (see Vol. II, note 355), at the shrine of Bábá Tháman, at Ramríá, 16 miles west of Jhang, and at Kángrá.—*W. B.*

748. **Ghoriwaha Rajputs—Legend.**—The Ghoríwáhás have a legend of the acquisition of their territory of a very common type. They say that Shahábú'ddín Ghorí (1174 *A.D.* to 1206 *A.D.*) was met by two brothers, and presented with a horse as a *nazar*. He gave them each as much land as he could ride round in a day. They thus acquired 930 villages on the Ráhon (Jálandhar) and 930 on the Rúpar (Ambálá) side of the Satluj. The name of the brother who gained the Ráhon villages was Hawáhá, and of the other Kachhwáhá, and their father Rájá Mán was 6th in descent from Kusa, the son of Ráma Chandra! My informant, Sulimán Khán, who was 70 years old in 1874, traced his descent as 32nd in the line from Hawáhá, which would place Hawáhá at least 1,000 years ago, and clearly shows that he could not have been a contemporary of Shahábú'ddín Ghorí. The first to settle in Ráhon seems to have been Ráná Udho in the 22nd generation from Hawáhá, or nearly 400 years ago, and he came from Káthgarh, in the Hushiárpúr District, and is said to have sprung from ancestors settled at Kot Karwán, near Jaipúr.—*D. G. B.*

749. **Rajputs—Manhas—Jamwals—Kangra.**—The Manhás Rájpúts of the Kángrá District (see Vol. I, note 755), occupy chiefly Pálampúr, Hamírpúr, and the Derá *tahsíl*. They claim to be Jámwáls, or of the royal race of Jammú, and some time ago their chief obtained a certificate from Jammú to this effect, since when the caste have dropped Manhás, and like to be called Jamwál. They will not plough nor allow their widows to remarry. They like to be saluted with "*Jaidevá*," and call themselves Raghubansís.—*Sardárú Balhárí.*

750. **Hindu Kanjars—A homeless Caste.**—There is a tribe of homeless people in the Ambálá Cantonment occupying huts made of reeds and mats near the Sadr Bazar. They are called Kanjars, and are Hindús, and have no connection with the Musalmán prostitute class of Kanjars. They will eat the leavings of any caste or race—Christian, Muhammadan, or Hindú—also jackals, cats, foxes, and field lizards (*sárdá*). They make a livelihood by selling ropes, mats, &c., and killing dogs. Their women, who, when young, are often well favoured, freely prostitute themselves. They were introduced originally into the Cantonment some years ago to look after a now defunct pack of hounds started by a Cavalry Regiment.—*R. C. Temple.*

751. **Bhojki Brahmans—Kangra.**—The Bhojkí Bráhmans are the shrine attendants of the temples at Kángrá, Jwálámukhí, Chintaparní, Nainádeví. They will drink fermented and spirituous liquors.—*R. C. Temple.*

752. **Raharas—Girths—Kangra.**—The Rahárás are a sub-division of the Girths, and are employed as navvies on roads. They are supposed to have the power of annoying children by sorcery, and are accordingly much feared by the populace. They are not numerous.—*R. C. Temple.*

LANGUAGE.

753. **Leilao—Nilam—Auction.**—(See Vol. II, note 168). I think Mr. Beames is mistaken in stating that *leilão* has not the meaning of auction except in Indian usage. It is regularly used in this sense in Portugal, as a reference to the advertisement columns of any Portuguese newspaper will show. In Vieyra's *Portuguese Dictionary* (ed. 1813), the meaning "auction" is given, and "*vender em leilão*" as "to sell by auction." "*Casa de leilões*" occurs in newspapers for "auction-rooms." Of course this does not affect the original derivation from "*lá iláha ill' illáhu*," which is at any rate a plausible one. The termination *ão* or *am* in Portuguese represents frequently the Latin accusative in *onem*, in which case the plural termination representing *ones* is *ões*, but this form may of course have been assumed by analogy. *Almoeda*, another Portuguese word meaning "public sale," is also of Arabic origin.—*M. L. Dames.*

754. **Derivation of Godown.**—(See Vol. I, note 963). The true derivation of this word seems to be like that of mango, *i. e.*, from the Malay through the Portuguese. The original form would be the Malay *gadang* گدڠ (see Wilson's *Glossary, s. v. godown*). The Portuguese has the form *gudão*, an underground storehouse (Vieyra's *Dictionary*, ed. 1813). They no doubt brought the word to India, and gave it the characteristic Portuguese termination *am* or *aõ*, preserved in the Hindustání *godám*, and the Anglo-Indian *godown*. The Tamil *githangu* mentioned by Captain Temple may be a direct descendant of the Malay word without the Portuguese intervention. I do not think that the derivation from Tamil *kottam* or *kottan* can be maintained.—*M. L. Dames.*

755. **Idiom—Tutarank Karna**—*lit.* to say "thou" to: to insult, abuse. *Cf.* the French *tutoyer.*—*R. C. Temple.*

756. **Karnal—Kandal.**—Has the common pronunciation *Kandál* कणडाल for Karnál any etymological foundation?—*R. C. Temple.*

757. **False Persianisms—The Plural in hai.**—Here are specimens of this culled from petitions presented in court.

Golíháí, plural of *golí*, a bullet.

Bárakháí, plural of the English word *barrack*. —*R. C. Temple.*

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758. **A Derivation—Kar.**—In the *Indian Antiquary*, Vol. XI, p. 36, I connected the word *kár*, the charmed circle of astrologers and Hindú superstition, with the Sanskrit *kárá*, a prison. But I am told that it should be connected with *karsha*, a scratch, furrow, trench, from the root *krish* to draw. Can this last be a right derivation?—*R. C. Temple.*

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759. **Verbal Suffixes—Hindi—Separation from base—The particle hi.**—*Kuchh kho hí ke sikhte hain*, lose and learn, is a well known proverb. Here the suffix *ke* of *khoke*, having lost, is separated from its base by the particle *hí*. *Do larenge to ik gire hí gá*, when two fight one will fall, is another proverb. Here *hí* separates the suffix *gá* of the future *giregá* from its base. Does this separation occur with other particles and under other circumstances?—*R. C. Temple.*

HISTORY.

760. **The events of A. D. 1803 in Ranjit Singh's reign.**—At Láhor Ranjít Singh found awaiting him Mír Yúsaf 'Alí, envoy of the East India Company, to present gifts from his masters, who had heard of the rise of Ranjít Singh's power. The envoy was honorably received and handsomely treated, and he returned greatly gratified with the reception he had met with. Ranjít Singh then proceeded to Rámnagar to engage himself in the administration of his province.

Meanwhile he learned that Jassá Singh, son of Karam Singh Dúllú, had made himself master of the fort of Chiniot, and after a lapse of two months Ranjít Singh proceeded to reduce the place. It was well defended by Jassá Singh, who had called upon Sáhib Singh of Gujrát, his brother-in-law, to assist him, but this Sáhib Singh hesitated to do, and then finding the fate of war against him, he begged the mediation of Fatteh Singh Ahlúwáliá, and having secured an honorable treaty he paid homage to the Mahárájá and surrendered his stronghold.

Ranjít Singh then returned to Láhor, where he projected a plan for the subjection of Multán, against which he led a large army and encamped near the Idgáh, outside the city. Nawáb Muzaffar Khán made a vigorous defence, and only after great loss in killed and wounded did he resign the city to the Sikhs, while he himself retreated on the fort. The Sikhs entered and plundered the city which it seemed would soon be a heap of ruins in their hands. The Nawáb to avert this proposed terms and bought off Ranjít Singh by an offer of a large payment, a portion of which was made in cash, and the balance promised in military service.

Budh Singh, who succeeded Bágh Singh, was not disposed to submit as tamely to Máí Sadá Káur as his father had, and he in consequence rebelled. Máí Sadá Káur called upon Ranjít Singh for assistance, and he marched towards the Nákiá District, and captured Sujánpúr in a single day. The rapidity of the Mahárájá staggered the insurgent, who made his submission.

After a short stay at Láhor Ranjít Singh proceeded to Hardwár to bathe in the sacred Ganges, and on his return he seized the fort of Phagwárá in the Bist-Jálandhar Doáb, which he made over to his ally Fatteh Singh Ahlúwáliá. He also took the fort of Bijwárá, the property of Rájá Sansár Chand, whose fury knew no bounds. He was obliged, however, to submit to the outrage, as he could not resent it. Ranjít Singh continued on his way to Amritsar, and presented offerings in the sacred temple, and then moved on to Láhor, where he took to administering the country, having no further wars on hand.

Ranjít Singh now at leisure again turned his attention to Kasúr, and even Nizámu'ddín Khán, his old opponent, thought it advisable to pay his respects, and his example was followed by those *zamíndárs* of the district who had not previously done so. Qutbu'ddín Khán attended from Kot Kamáliá, and entered the service of the Mahárájá who received him well, and rewarded him handsomely. To ingratiate himself thoroughly in the good graces of his new master, he readily adopted a suggestion thrown out to him, and having bought over the chamber-attendants of Nizámu'ddín Khán, assassinated him while asleep. Ranjít Singh was jubilant when he heard of the death of his most stubborn enemy.—*W. A. Campbell.*

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761. **Kotaha—Local History.**—Mán Chand was one of the fourteen *thákurs* of Kotáhá (see Vol. I, notes 570, &c.), a hill *pargana* of the Ambálá District, which he had got as a *jágír* from the Rájás of Sarmor. When Rájá Jagat (? Bakhát) Parkásh (? *A.D.* 1593-1615) came to the throne, he demanded his daughter Sumatí in marriage, and when Mán Chand refused her, he prepared to attack him. Mán Chand collected the twenty-two *khels* (clans) of Kotáhá, but found himself unable to face the Rájá, and so he took his daughter Sumatí with him to the Emperor at Dehlí (Jahángír), to whom

he gave her, and himself turned Muhammadan under the title of Rájá Moman Murád. The Emperor lent him some forces to recover his territories, and after some fighting he did so. He called his State Kotáhá, and fixed its boundaries at the Búrsingh Deo Range. He reigned for 12 years, after which he committed suicide by poison along with his wife and children. The State afterwards passed into the possession of the Mírs of Kotáhá.

[The *Ambálá Settlement Report* says that the man sent to help the Kotáhá Rájpúts against Sarmor was Hakím Qásim Khán, who expelled the Rájá, but seized the country for himself, and so founded the family of the Mírs of Kotáhá.—ED.].

The twenty-two *khels* of Kotáhá are Dárarí, Kotyál, Kothál, Rajáná, Khawál, Chanyání, Badyálí, Sohtí, Tohní, Gomhál, Banál, Khanorí, Kandlál, Math, Bhanúrál, Bhadál, Kodhalí, Mahlú, Phatrál, Khautí, Damrál, Chhalánú.

The Dáraris were originally Bráhmans, but degenerated into Rájpúts, and the Rájpúts have all degenerated into Kanets by following the *karewá* (levirate) marriage custom.

Morní, in Kotáhá, is named after the wife of Rájá Moman Murád.—*R. C. Temple.*

DISTRICT WORK.

762. **Flowering Plants.**—See Vol. II, note 697.

WHITE FLOWERS.

Agave Americana, an aloe extensively used for hedges, with creamy white flowers in the rains.

Amaryllis grandiflora, a large flowered species; flowers, white striped with rose, in the hot season and rains.

Amaryllis psittacina, flowers, white striped with rose, in the hot and rainy seasons.

Amaryllis vittata, very ornamental with flowers, white striped with red, in the hot season.

Artemisia parviflora, a herbaceous plant about 5 feet high; flowers in the rains.

Asparagus racemosus, a thorny climbing plant, very graceful when in flower in the rains.

Barleria alba, a shrub 4 to 5 feet high, very handsome when in flower in the cold season.

Bauhinea acuminata, a larger shrub, about 10 feet high; flowers frequently during the year.

Beaumontia grandiflora, a large woody climber, very handsome when in flower at the end of the cold season.

Begonia reniformis; flowers in the rains.

Brunfelsia Americana, a woody shrub, about 5 feet high; flowers frequently during the year.

Buddleia neemda, a small shrub, 4 to 5 feet high, and very ornamental; flowers in the cold season.

Celasteus paniculata, a large woody climber, very handsome when in fruit; flowers greenish-white in the rains.

Cereus grandiflorus, an extensive climber with magnificent flowers, creamy-white and open at night only; flowers in the hot season.

Clerodendron odoratum, a small herbaceous plant; flowers in the rains.

Clerodendron siphonthus, long tubular flowers frequently during the year.

Coffea Arabica (coffee), a pretty evergreen shrub; flowers at the end of the cold season.

Coffea Bengalensis (coffee), a small woody shrub and very ornamental; flowers at the end of the cold season.

Colebrookia oppositifolia, a shrub about 8 feet high and very ornamental when well grown; flowers yellowish-white at the end of the cold season.

Convallaria majalis (Lily of the Valley); a small herbaceous plant, only suitable to the hills; flowers in March.

Costus speciosus, a herbaceous plant, about 4 feet high and very ornamental; flowers, white with red bracts, in the rains.

Crategus crenulata, a small tree best suited to the hills; flowers in May.

Crinum Asiaticum, a herbaceous plant, about 4 feet high and useful for borders; flowers in the rains.

Crinum sp., a dwarf species; flowers in the hot season.

Datura suaveolens, a soft wooded shrub with large trumpet flowers in the rains.

Deutzia corymbosa, a very ornamental shrub when in flower in the hot season.

Deutzia gracilis, a very ornamental small shrub; flowers in the hot season.

Deutzia staminea, a small shrub with flowers in the hot season.

Duranta alba, a pretty shrub with flowers in the hot season.

Echites caryophyllata, an extensively climbing shrub with very fragrant white flowers in the rains.

Echites macrophylla, an extensive climber; flowers in the hot season.

Eranthemum sp.; flowers in the rains.

Fourcroya gigantea, a very handsome plant for grass plots; flowers yellowish-white in the rains.

Gardenia florida (Cape Jasmine), a handsome evergreen shrub with very fragrant creamy-white flowers in the hot season.

Gardenia lucida, a large shrub when full grown, with beautiful glossy green foliage and fragrant flowers in the hot season and rains.

Glycomis pentaphylla, an evergreen shrub, about 8 feet high: flowers in the rains.

Hamiltonea suaveolens, a large shrub; flowers in February and March.

Hiptage Madablota, a large rampant climbing shrub with very fragrant white and yellow flowers at the end of the cold season.

Ixora parviflora, a small tree with very fragrant flowers in March.

Ixora undulata, a very ornamental strong shrub; flowers in April.

Jasminum arborescens, a small tree, very showy when in blossom in the hot season.

Jasminum auriculatum, a small twining shrub with star-shaped very fragrant flowers in the hot season.

Jasminum dispernum, suitable only for the hills; flowers very fragrant and white tinged with pink at the beginning of the hot season.

Jasminum fruticans, a small twining shrub with white flowers tinged with pink at the beginning of the hot season.

Jasminum grandiflorum, a small rambling shrub with very fragrant flowers in the hot season and rains.

Jasminum pubescens, a strong and very ornamental shrub; flowers frequently during year.

Jasminum sambac, a small shrub with large double and extremely fragrant flowers in the hot season and rains.

Kömpferia rotunda, fragrant white and purple flowers before the leaves have unfolded in the hot season.

Lawsonia inermis (*mehndi*), a small shrub, useful for hedges, with creamy white flowers frequently during the year.

Lilium giganteum, a beautiful foliaged lily, thrives on the hills only; flowers in May and June.

Lilium lanceæfolium, a handsome plant when well grown; flowers in March and April.

Lilium Wallichianum, a handsome species, with long-tubed fragrant flowers.

Lonicera chinensis (chinese honey-suckle), a very beautiful climbing shrub, especially when in flower; flowers cream-coloured in the beginning of the hot season.

Mælalenca ericifolia, a small tree with narrow leaves; flowers yellowish-white.

Melodinus monogynus, a large climbing shrub, very fragrant with flowers in the hot season.

Murraya exotica, a handsome evergreen shrub, with dark glossy green leaves and very fragrant flowers in the hot season and rains.

Murraya Königii, a small tree, handsome when in fruit; flowers white in the hot season.

Myrtus communis (common myrtle); flowers in the cold season.

Olea cuspidata, a small evergreen shrub with whitish flowers.

Olea Europæa (olive); flowers in March and April.

Olea myrtifolia, an evergreen shrub, about 5 feet high and very ornamental; creamy white flowers in the cold season.

Ophiopogon intermedium, somewhat like the lily of the valley.

Oxalis alba; flowers in the cold season.

Pancratium littorale, a suitable plant for the edges of tanks and marshy spots; flowers in the rains.

Pandanus odoratissimus (screw pine); a handsome plant with very fragrant flowers in the rains.

Passiflora fœtida, a slender creeper with ornamental foliage; flowers in the rains.

Pittosporum strombifolium, a shrub with glossy green leaves and greenish-white flowers in the rains.

Pittosporum tobira, a handsome woody shrub, about 5 feet high, with glossy green foliage; flowers in the rains.

Plumbago Zeylanica, a small shrub, about 3 feet high; flowers frequently during the year.

Poinsettia alba, a large shrub, about 8 feet high; flowers yellow with white tracts in the cold season.

Polyanthus tuberosa, a small plant with bulbous root; flowers very fragrant and creamy white in the hot and rainy seasons.

Prinsepia utilis, a spiny shrub, about 6 feet high, suitable for the hills; flowers in the rains.

Quisqualis Indica, a large woody climber, with very fragrant red and white flowers in the hot and rainy seasons.

Richardia Æthiopica (Ærum lily), a very ornamental plant for pots; flowers in the hot and rainy seasons.

Rosa alba, a tall spreading shrub.

Rosa moschata, a beautiful climber.

Rubus rosæfolius, a small plant with double rose-like flowers.

Sambucus nigra (common elder), a small tree, suitable for the hills only, with creamy-white flowers in May and June.

Sanseveria Roxburghii and Zeylanica, small aloe-like plants, useful for planting below trees, with creamy-white flowers in the rains.

Sanseveria thyrsiflora, same as above with greenish-white flowers in the rains.

Saxifraga ciliata, a handsome broad-leafed species, suitable for rockeries in the hills; flowers pink and white in March.

Saxifraga sarmentosa, a small creeper useful for baskets; flowers white spotted with red in the rains.

Solandra grandiflora, a small straggling shrub with tubular flowers in the hot season and rains.

Solanum spirale, a small herbaceous plant, about 2 feet high; flowers white and yellow frequently during the year.

Spiræa corymbosa, very effective when in flower at the end of the cold season.

Stephanotis floribunda, a handsome twining shrub, with very fragrant flowers in the hot and rainy seasons.

Tabernemontana coronaria, a handsome evergreen shrub, about 5 feet high, with beautiful double flowers sweet scented at night in the hot and rainy seasons.

Thunbergia alba, a small climbing plant useful for pots; flowers in the rains.

Thunbergia fragrans, a small climber, very ornamental in pots; flowers in the hot and rainy seasons.

Tradescantia discolor, a small plant, about a foot high, with very ornamental leaves, and does well in pots; flowers in the rains.

Vallaris dichotoma, a strong woody climber, flowers very fragrant in the hot season and rains.

Vibunum stellulatum, a shrub about 8 feet high, thrives well on the hills only; flowers in May and June.

Volkameria aculeata, a thorny shrub, pretty when in blossom.

Yucca gloriosa, a picturesque upright plant with aloe-like leaves and creamy-white flowers in the rains.

Zephyranthes candida, a very ornamental plant in pots; flowers in the hot season and rains.

MISCELLANEOUS.

763. **Oriental Music.**—See Vol. II, note 193. Rájá Sorindro Mohan Tágore, Mus. Doc., was some years ago, when I studied the subject, kind enough to give me two of his books on it. Quite a library of books has been published on Bengálí music; most are, I think, obtainable at the Calcutta Central Press, 5, Council House Street, Calcutta, and from T. C. Bose & Co., Stanhope Press, 294, Bow Bazar Street. In the back numbers of the *Calcutta Review* will be found two or three long articles on native music. The following have written treatises on Hindustání music:—Captain Willard, Doctor Cary, and Sir William Jones (*Musical Modes of the Hindús. As. Res.*), The *Hindustání Choral Book* (Medical Hall Press, Benares), and the *Bulbul* (Education Society's Press, Bombay), may be studied with advantage.

I have some *Bhajans* with score in MSS. In Nos. 18 and 19 of my *Oriental Hymnal*—two hymns in Pashtu, with music—I have ventured to call tune *sarod*, and key *naghmah*.

Orientals, it appears, maintain that the dull occidental ear is unable to appreciate any lesser division of tone than a semi-tone, whereas their more delicate organs can recognize quarter-tones.

Hindú music is, it is alleged, of divine origin. Mythology and melody are, to Hindú minds, allied beyond all powers of separation. It may be of interest to note that in the Hindú's opinion the system of music *Náda Vidyá* is evolved from *náda*, sound. *Náda* originates in *ákása*, the ethereal element which pervades the whole universe; its offspring is *srutí* or enharmonic *genus*. The human voice has three modulations: *mandra*, proceeding from the umbilical region; *madya*, from the throat; and *tara*, from the cavities of the brain.—*M. Millet.*

764. **Native view of European Music and Dancing.**—Natives ridicule the notion of a European having any notion of music and dancing. They attribute European ideas on these subjects to their, in the native idea, traditional descent from Hanumán, the Monkey-god's army. The idea of a man who can afford it dancing himself instead of paying another to do so is simply to them preposterous, and that he should allow his wife to dance with other men worse than preposterous. Here are well known skits at European habits:—

Gorá bánslí bajáwe khará ním ke tale:
Apní mem ko nacháwe.
Tílí lai, lai, lai!
Tílí lai, lai, lai!

The white man pipes beneath the greenwood tree:
And makes his own wife dance to him.
Trala la la la!
Trala la la la!

Sáhib náche, áyá náche ; náche bhí khánsámán ;
Bránde men se mem chiláve, " lao, báwarchí, khána."
The master dances, the *áyá* dances, and dances the steward !
From the verandah screeches the mistress, " cook, bring up the dinner."—*W. J. D'Gruyther.*

BIBLIOGRAPHY.

765. **Makhzan-i-Hikmat.**—In Urdú, by Muftí Ghulam Sarwar of Láhor, 3rd ed., 1882 *A. D.*, or 1299 *H.*, pp. 180 ; published by Nawal Kishor.

CONTENTS.

(i). The great physicians and wise men of ancient days.
(ii). Since the rise of Islam.
(iii). Notices of famous ancient kings.

The work is full of verses, and is replete with curious information and oriental folklore and tradition.—*R. C. Temple.*

SONGS AND CATCHES.

766. **Anglo-Indian Nursery Rhyme.**—The following I have often heard repeated to little English children :—

Mem barí halkí,
Sáhib bará bhárí.
Do áná paisá,
Agre ko jáná.
My lady is light,
And my lord is heavy.
Three pence is the pay,
All the way to Agra.

The reference is to a *dolí* or palanquin.—*R. C. Temple.*

767. **Verses on Shabash.**—A bard sang to a miser in the hope of a present, but never could get anything more out of him than "*shábásh, shábásh*, well done, well done." This went on for 10 days, and the bard, finding it hopeless to get any money from the miser, consoled himself with the following verses :—

Sábás tere andar rakhún, ke sábás tere ko báhar takáún ?
Sábás tere ko úpar rakhún, ke main sábás tere ko het vicháún ?
Sábás tere ko kúá lagáún, ke sábás tere dá mahil banáún ?
Sábás tere dá ghorá kharídún, ke sábás tere dí baggí banáún ?
Sábás tere dí hatí visáún, ke sábás tere dí masít banáún ?
Sábás tere ká banslí banáún, ke sábás tere nún gahne páún ?
Sábás apne áp hí rakho, kuchh naqad deo, jo ghar ko le jáún.

Can I keep thy bravos in my house, or put them down outside ?
Can I put thy bravos up above, or spread them out beneath me ?
Will thy bravos build me a well or palace ?
Will thy bravos buy me a horse, or make me a carriage ?
Will thy bravos set me up a shop, or build me a house of prayer ?
Will thy bravos make me a pipe, or cover me with jewels ?
Keep thy bravos to thyself, and give me some money that I can take away.

The above verses well illustrate the impertinence of the bardic classes, and what they are capable of singing if not rewarded according to what they deem to be their merits.—*Ghulam Hussain Khan.*

768. **Verses attributed to Zebu'nnissa Begam.**—See Vol. II, note 701. Zebu'nnissa Begam, the celebrated poetic daughter of the Emperor Aurangzeb, who died in 1702 *A. D.*, and wrote a well known *Díwán* under the *takhallus* *(nom-de-plume)* of Makhfí, and to whom is further attributed the Chauburjí of Lahore, is said to have written the following verses according to a Persian manuscript scrap-book I have seen. They refer to her unmarried condition and sorrow thereat :—

Az táb-o-tapam Mihr-i-Samá rá kih khabar kard ?
Az giryá-i-man abr-i-hawá rá kih khabar kard ?
Berún hama sarsabz o darúnash hama pur-i-khún,
Az hálat-i-man barg-i-hiná rá kih khabar kard ?
Az zulf-i-siyáhash kih nishán dád ba sumbul ?
Wáz khál-i-siyáhash mushk-i-khatá rá kih khabar kard ?
Chún díd mará zúd ba rukh kard naqábí.
Yá Rabb ba chúnín waqt háyá rá kih khabar kard ?

Who hath told the Sun of Heaven of my grief and woe ?
Who hath told my weeping to the clouds of the air ?
Ever green without and ever full of blood within,
Who hath told my story to the henna-leaf ?
Who hath told the spikenard of the blackness of her locks ?
Who hath told the blackness of her mole to the musk of Khatá (China) ?
O God, at such a time who hath told them of shame.—*W. B.*

769. **Sawan Songs.**—In the month of Sáwan Hindú women sing love-songs as appropriate to the

rainy season, just as they are appropriate to spring in England. Here is one supposed to be sung by a young woman whose husband is away when asked to join in the swinging festival common to the season :—

Aj dúj, piá dúr hai :
Sísh níkaso chaun aur.
Merá nain, merá píe ká nain,
Lag rahe ik thaur.

To-day is *dúj*, and my love is afar :
On all sides shines the moon,
My eyes and my love's eyes
Are gazing at the same spot.

Dúj is the day on which the new moon is first visible.—*W. J. D'Gruyther.*

PROVERBS AND SAYINGS.

770. **A bon mot upon Sir Proby Cautley.**— When Sir Proby Cautley opened the Ganges Canal at Hardwár, there was of course a great to-do among the natives about the sacrilege to the holy Ganges, and many a gloomy prophecy as to the effect of the divergence of the holy water. However, it was a Muhammadan *faqír* and *not* a Hindú that is credited with the following well known punning saying on the subject :—

Kátlí Sáhib, Kátlí Sáhib, Kátlí.

Which may mean simply "Cautley Sáhib, Cautley Sáhib, Cautley," or "you have cut it, Sáhib, you have cut it, Sáhib, you have cut it."—*W. J. D'Gruyther.*

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771. **Domestic Proverbs.**—

(1). *Le, parausan, jhomprá; nit uth karti rár !*
Adhá bagár bohárti, sárá bagár bohár !
Neighbour, take the whole hut, since you are always making a row !
Half the place you used to sweep, now you must sweep the whole !

(2). *Are bháien, mízán na lagáiye !*
Bhík máng kháiye !
My friend, don't cast up accounts !
Go and live by begging !

(3). *Jis ká kám usí ko sáje :*
Aur kare so thengá báje.
His own proper work best suits each,
To do else is to court ridicule.—
W. J. D'Gruyther.

772. **Parallel Proverbs—English and Panjabi.**—

(1). Burnt child fears the fire.
Sap dá khádá silí te dartá.
(Bitten by a snake, fears a cord).

(2). If the cap fits put it on.
Jinhán khádián gájarán pet unhán de pír.
(Who eats the carrots gets the stomach-ache).

(3). Like begets like.
Kharbuze kharbuza se rang pakartá.
(One melon discolors another).

(4). *De mortuis nil nisi bonum.*
Mora putre de akhián tulián.
(The beautiful eyes my dead son).

(5). Cut your coat according to your cloth.
Jetní chádar ho utne hí paun pasáro.
(Stretch your feet according to your sheet).
—*T. J. K.*

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773. **Hindu Riddles.**—

(1). *Sitár kyún na bajáyá ?*
'Aurat kyún na bhái ?
Pardá na thá !
Why did you not play the *sitár ?*
Why did not the woman please you ?

(*a*). It was out of tune ; (*b*) she had no modesty : according to the meaning of *pardá*.

(2). *Jogí kyún bhágá ?*
Dholkí kyún na bájá ?
Madhí na thá.
Why did the *Jogí* run away ?
Why was the drum not beaten ?

(*a*). He had no resting-place ; (*b*) it had no head : according to the meaning of *madhí*.—*Chaina Mall.*

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774. **Riddle attributed to Birbal.**—

Kar bole ; kar hí sune ;
Aur sune koú ná.
Kahe pahelí Bírbal :
Suníye, Akbar Sháh !

The hand speaks and the hand hears ;
None else can hear.
Bírbal hath spoken his riddle :
Hear, King Akbar !

ANSWER.—*Nabz*, the pulse.—*Chaina Mall.*

775. Panjabi Proverbs.—

(78). *Dhaulí dárhí te átá kharáb.*
Hoary beard and bad flour. (Spring wedded to winter).

(79). *Fáthián nún chhadke uddián de magar painá.*
He neglects those in his net and pursues the flying birds.

(80). *Ganjí gutar te tasí álná.*
The bald-headed *mainá* has her nest on the tree-top.

(81). *Gae vicháre rojre raih gae nau te vih.*
The days of the fast are passing, for only 29 remain. (There are only 30 altogether!)

(82). *Gurú jinán de tapne, chele ján chharap.*
Bad masters make bad pupils.

(83). *Gaun bhunáve jáun bháven gille hon.*
Necessity gets the barley parched, though it be wet.

(84). *Gur kháíye lok chhipáke.*
Eat your sweets secretly.

(85). *Ghar nán bár Mián Mahaledár.*
Nor house nor home and Lord of the Manor!

(86). *Ghar phúk, tamáshá vekhná.*
Burning down a house to see the sport.

(87). *Ghar khán nún nahín, "mán chakí píhan gaí hoí hai."*
Nothing to eat in the house and "mother has gone to grind the corn." (Putting the best face on it).

(88). *Ghumiárí apná hi bhándá saláundí hai.*
The potter's wife praises her own pots.

(89). *Ghare nún hath láiá, sárá tabar tiháiá.*
Let him touch the pitcher and his whole family will be thirsty.

(90). *Gharwálá ghar nahín, te hor kisí dá dar nahín.*
When my husband's not at home there's no one to fear.

(91). *Ghio suváre sálná, badí bahú dá náon.*
The *ghí* seasons the greens and the housewife gets the credit.

(92). *Hochhe Jatt katorí labhí pání pí pí áfriyá.*
A stupid Jatt got a cup and swelled himself with drinking.

(93). *Hath pur thukte: máon ákhe "merá put rupae hí parakhdá hai."*
There is spittle on his hands, and his mother says "my son has been testing money."

(94). *Hath pair naroe, te sabhe saude hoe.*
Healthy hands and feet ensure success.

(95). *Hath kangan nún ársí kí?*
The wristlet on the wrist wants no mirror. (What is obvious requires no explanation).

(96). *Hethon bhed dí khúne, uton báí ang.*
Within a sheep's manger, without of 22 colours.

(97). *Háthí de dand: vikháon de hor te khán de hor.*
Elephant's teeth: some to show and some to eat with.

(98). *Heth parálí, upar sale; jihe áe, tihe chale.*
With straw for bedding, and husks for a sheet; he went as he came.

(99). *Ik nibú pind bhusián dá.*
One lemon and a whole village to suck it.

(100). *Inhán tilán vich tel nahin.*
There is no oil in these seeds.

(101). *Ik múnh te masrán dí dál.*
This mouth wants *masrá* pulse. (Above his work: *masrá* pulse is more expensive than ordinary pulse).—*Aya Singh.*

776. Hindi Proverbs—Oudh.—

(1). *Kariá Bráhman; goriá Súdrá; kanja Turk; bhur Rájpút.*
A dark Bráhman; a fair Súdra; a green-eyed Musalmán and a brown Rájpút, (are not to be trusted).

(2). *Nách na áve ágan thavá.*
He cannot dance and blames the ground

(3). *Mere ghar se ág láyá nám rakhá basandar!*
He got fire from my house and called it sacred fire!

(4). *Háthí nikal gáyá, dúm báqí rah gai.*
The elephant has gone and only his tail remains (the difficulties have been overcome).—*Kakkú Mall: Faizábád.*

777. Panjabi Proverbs.—

i. *Nán mián dá Misrí Khán,*
Múh páo tán kheh ví nah.
The name of the gentleman is Mr. Sugar, but if you taste him he is not as good as dust.

ii. *Koh na chalí te "bábá tihái,"*
She has scarcely gone a mile, and says "Father, I am thirsty."

iii. *Láj lorindá andar variá.*
Múrakh ákhe "maithon dariá."
The gentleman goes away, and the fool thinks he is afraid of him.—*Maya Das.*

EXTRACTS FROM NATIVE AUTHORS.

TARIKH-I-MAHMUD.

78. **March through Sindh—Treachery of a Hindu uide**, p. 185.—When Sultán Mahmúd was proceed- towards Multán *viâ* Sindh, he issued orders for a man show the road and to accompany him. A Hindú once undertook the duty, and marched forth in the van the army. He led it by a route along which was no n of water. When one night and day had passed the ce was reduced to such extremities that all imagined at one of the signs of Doomsday had made its appear-ce. When asked by the Sultán what road it was, the ndú replied, "I rank among the servants of Somnáth, d have brought thee and thy army by this route to die." e Sultán fell into a rage and then and there put him to ath.

That same night he went out from the army into a de-rt place, and there bowed his head in worship to the oly God, and with great fervency made supplication, d solicited deliverance for himself and his army. When watch of the night had passed a meteor appeared to him the direction of the North Star, and he at once gave ders to his army, and they marched in the direction of e meteor. As the day dawned they reached the bank ver, and owing to the efficacy of the devotion of the ltán, escaped death. (*Cf.* Vol. II, note 108).

779. **A story of Dabsalim**, p. 186.—Meanwhile when e Governor) Dábsalím was firmly established in the vernment of Somnáth, he despatched envoys with arls and treasure to the Sultán and solicited his enemy om him. This did not appear judicious to the Sultán, and was undecided as to whether he would send him the ung man or not. His nobles and ministers were, how-er, on good terms with Dábsalím, and persuaded the ltán, and the result was that he made over (the prisoner) ábsalím to the envoys. When they reached Somnáth (the vernor) Dábsalím prepared a prison agreeably to the ll-known custom [what ?], whilst he himself went forth meet the young prince, and put his own private platter d water-ewer on his head. He further made him run ong side his horse and led him to the prison. On the ad he mounted his horse and kept galloping from side side for very joy, and the heat overcame him, so he lay wn under a tree to rest himself, and spread a red handker-ief over his face. At this juncture an enormous bird peared and mistook the handkerchief for a piece of w meat. He made a swoop at it with such force that s talons were jammed into Dábsalím's eyes, and both gouged out. Now in those days the chiefs of Hin-istán would not acknowledge the rule of the decrepid, e maimed, the blind, or persons with other infirmities. e escort began to clamour, and the captive Dábsalím so came with the crowd to see the result. As there as in those parts no one else fitted to rule, they made m their king, and, placing the platter and ewer on the ad of the blind Dábsalím, hurried him off to jail.

[Reading between the lines of this tale it would appear that e people of Somnáth rebelled against the creature of Mahmúd, d by a ruse succeeded in placing their own nominee on the rone, inventing this cock-and-bull tale to satisfy the credulous usalmáns.—ED.].

780. **The suspended Idols**, p. 187.—In the *Jámi'u'l-ikáyát* it is related that the Sultán saw an idol in a tem-ple of Hindústán, which was stationary in the air without a chain ; no means for its suspension could be perceived, nor did it sway to and fro, nor did it fall. The wise men told the Sultán that it was of iron, and was kept in its place by walls of loadstone all round it. So the Sultán knocked down one wall, and the idol at once fell headlong to the earth.

781. **Expedition against the Jats of the Salt Range**, p. 189. In 417 *H.* or 1026 *A. D.* the Sultán set forth to chastise the Jats who were in the Júdí Mountains [Sake-sar in the Salt Range is called Júd or Ararat by the Mu-salmáns from its fancied resemblance to the real Ararat] at the back of the river (Jhelam), because when the Sultán was returning from Somnáth these Jats had insulted his troops. When he arrived at Multán [but?.—ED.] he issued orders that 4,000 boats should be built armed with excessive-ly strong iron spikes, one in the bows and two others on the sides, to run through anything they might come in con-tact with. They were all launched in the stream [? which. —ED.], and being manned by twenty men, each armed with arrows, bows, and burning glasses [apparently insert-ed to be in accordance with Muhammadan and Greek tradition of the use of such things in war] and other mu-nitions of war, they proceeded to exterminate the Jats. When the Jats were aware of these proceedings they sent their women and children to the islands [Cunningham, *Archæological Survey of India*, Vol. II, says this means the Sind Ságar Doáb], and the men alone prepared for com-bat. They launched 4,000—some say 8,000—boats on the river, well armed and equipped for the fray. When both sides met a mighty battle was waged, but the boats of the Jats were splintered by the spikes of the Sultán's boats, and sank with their crews. Their army was thus mostly drowned, and such as escaped drowning were put to the sword. Their families were then brought off the islands as prisoners, and the Sultán elated with victory and conquest returned to Ghazní.

782. **Mahmud's Mantle**, pp. 197-9.—In the *Binákiti* [*Táríkh-i-Binákiti* by Fakhru'ddín Binákití, commonly misread by natives as *Biná-i-Getí*, composed in 1317 *A. D.*: it is an abridgement of the *Jámi'u't-Tawáríkh* : see Elliott, *History of India*, Vol. III, p. 55.—ED.], it is related that the Sultán paid his respects to Shekh Abú'l-Hassan Kharkání (Kharkán is a village in the suburbs of Samar-qand) and asked him for a talisman, and the Shekh gave him his mantle, of which mention has been made in the battle with Dábsalím and Pramdeo. (See Vol. II, note 108).

783. **The fate of 'Abul-'Abbas, Minister of Mahmud**, p. 201.—In the *Haibatu's-Sir* it is related (see Vol. II, note 323) that the first Prime Minister of the Sultán was Abú'l-'Abbás Fásil, the son of Ahmad Isfrainí (Isfrainí is a city of Khurásán). Abú'l-'Abbás had a fancy for handsome slaves, and procured one from Turkistán. The Sultán demanded the slave, and 'Abú'l-'Abbás denied possess-ing him, but the Sultán found out for himself that this was a lie. Enraged at the lie, the Sultán sent him with the utmost despatch towards Hindústán, where certain nobles, coveting his wealth, treated him with such cruelty that he died there.—*T. C. Plowden.*

[This is the last notice in this book of the connection of Mah-múd with India.—ED.].

FOLKLORE FROM DIFFICULT SOURCES.

SLEEMAN'S RAMBLES & RECOLLECTIONS.

784. **Folklore of Sati,** Vol. I, pp. 24-32.—On receiving civil charge of the Jabalpúr District in March 1828, I issued a proclamation forbidding any one from aiding or abetting in a *satí*. On Tuesday, 24th November 1829, I had an application from the heads of most respectable and most extensive family of Bráhmans in the district to suffer an old widow to burn herself with the remains of her husband, Umaid Singh Upadiá, who had died that morning on the banks of the Narbadá. She remained sitting by the edge of the water without eating or drinking. The next day the body of her husband was burned. All strangers dispersed before evening, as there seemed to be no prospect of my yielding to the urgent solicitation of her family, who dared not touch food till she had burned herself, or declared herself willing to return to them. On Thursday, to cut off all hope of her being moved from her purpose, she put on the *dhajá*, or coarse red turban, and broke her bracelets in pieces, by which she became dead in law, and for ever excluded from caste. Should she choose to return after this she could never return to her family. On Saturday, the 25th, in the morning I rode out ten miles to the spot, and found the poor old widow sitting with the *dhajá* round her head, a brass plate before her with undressed rice and flowers, and a cocoanut in each hand. She said: "I go to attend my husband Umaid Singh Upadiá, with whose ashes on the funeral pyre mine have already been mixed three times (*i. e.*, in former lives)." This was the first time in her long life she had ever pronounced her husband's name, for in India no woman, high or low, ever does so, as it is considered disrespectful. When the old lady named her husband as she did with strong emphasis and in a very deliberate manner, every one present was satisfied that she had resolved to die. "My pulse has long ceased to beat, and I shall suffer nothing in burning," said she; "if you wish proof, order some fire, and you shall see my arm consumed without giving me any pain." I did not feel her pulse, but some of my people did, and declared that it had ceased to be perceptible! At this time every native present believed that she was incapable of suffering pain, and her end confirmed them in their opinion. Satisfied that it would be unavailing to attempt to save her life, I consented that she should be allowed to burn herself [his proclamation forbidding *satí* had not then been sanctioned by Government.—ED.]. Materials for a strong fire were collected and put into a pit. She walked once round it, paused a moment, and while muttering a prayer threw some flowers into the fire. She then walked up deliberately and steadily to the brink, stepped into the centre of the flame, sat down, and leaning back in the midst as if reposing on a bench, was consumed without uttering a shriek or betraying one sign of agony. A few instruments of music had been provided, and they played as usual as she approached the fire, not as is commonly supposed in order to drown her screams, but to prevent the last words of the victim from being heard, as these are supposed to be prophetic, and might become sources of strife and pain to the living. She went into the fire with a wet cloth round her, from a persuasion that even the shadow of anything impure falling upon her when going to the pile contaminates the woman, unless counteracted by the sheet moistened in the holy stream.

785. **Folklore of Sati : Vol. I, p. 34.**—When D Sukal, a Sehorá banker's father, died, the wife of a L cultivator (a low caste woman) of the town, declare at once that she had been a *satí* with him six times be (in former lives), and that she would now go into para with him a seventh time. Nothing could dissuade her f burning herself. She was between fifty and sixty yea age and had grandchildren. All her family tried to suade her that it must be a mistake, but in vain. She came *satí*, and was burnt the day after the body of banker.

786. **Folklore of Sati : Vol. I, p. 38.**—The foreg story was told by Bholí Sukal, the youngest brother the Bráhman, with whose ashes the Lodhí woman burned herself in the following words :—"When eldest brother, the father of the late Dhulí Sukal, who so long a native collector of taxes in the Jabalpúr Distr died about 1809 at Sehorá, a Lodhí woman who res two miles distant at the village of Khitolí, which has be held by our family for several generations, declared she would burn herself with him on the funeral pile, she had been his wife in three different births, and burnt herself with him three times, and had to burn him four times more. She was then 60 years of ag had a husband living about the same age. We wer astounded when she came forward with this story, told her that it must be a mistake, as we were Bráhm while she was a Lodhí. She said there was no mist in the matter; that she in the last birth had resided my brother in the sacred city of Benares, and one gave a holy man who came to ask for charity salt mistake instead of sugar with his food. That in con quence he told her she should in the next birth be sepa ed from her husband and be of inferior caste, but th she did her duty well in that state, she should be reun to him in the following birth. We told her that all must be a dream, and the widow of my brother insis that if she were not allowed to burn herself the o should not be allowed to take her place. We preven the widow from ascending the pile, and she died at a g old age in 1827 at Sehorá. My brother's body was bur at Sehorá and the poor Lodhí woman came and one handful of the ashes which she placed in her bo and took back with her to Khitolí. There she preva upon her husband and his brother to assist her in returning to her former husband's caste as a Bráhman soul else would assist, as we got the then native chi prohibit it, and these three persons brought on their heads her pile, on which she seated herself with the in her bosom. The husband and his brother set fire the pile, and she was burned. Although it is 20 years (1829), I believe that she had really been the wife of brother, for at the pile she prophesied that my neph Dhulí, should be what his grandfather had been—high the service of Government—and he soon after became My father was so satisfied that she had been the wife his eldest son in a former birth, that he defrayed all expenses for her funeral ceremonies, and had them observed with as much magnificence as those of member of the family. Her tomb is at Khitolí, and of my brother at Sehorá. All the people of the tow Sehorá and village of Khitolí believe that the old L woman had been my brother's wife in former births has now burned herself as his widow for the fourth ti

REGISTER No. 825.

No. 21]. JUNE 1885. [Vol. II.

Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

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BENGAL STAFF CORPS.

Subscription—Rs. 8 annually.

PUBLISHERS:

THE PIONEER PRESS, ALLAHABAD.

AGENTS:

LONDON ... ... MESSRS. TRÜBNER & Co.

PRINTED AT THE PIONEER PRESS, ALLAHABAD.

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VOL. II.] JUNE 1885. [NO. 21.

RELIGION.

787. **The Mulla of Manki.**—In the little village of Mánkí, not far from the British cantonment at Naushahra, in the Pesháwar District, lives a renowned Muhammadan ecclesiastic, known to the Muslim world as the Mánkí Mulla. For the last few years his reputation for sanctity has increased to such an extent that he bids fair to equal the great Akhúnd of Swát, whose name found its way even into our nursery rhymes in England, and who for thirty years exercised a very great political influence on our North-West Frontier.

The Akhúnd died in 1875, but he lives in the ambitious pretensions of his worthiest disciple, the Mulla of Mánkí. This Mulla is a Khattak, and a native of the village of Akorá, who, in 1875, brought himself to notice by breaking a sacred black stone, in a little mosque, near the shrine of the Káká Sáhib.

The Káká Sáhib's descendants inhabit a village known as the Ziyárat (or shrine), and have established themselves as the great commercial tribe of Central Asia. In Chitrál, Kohistán, Káfiristán, and Badakhshán, these Káká Khel traders travel, and are treated with the greatest respect and veneration; and so great was their position and influence that they never once yielded to the spiritual claim of the Akhúnd of Swát, but they very nearly paid the penalty of their audacity by being declared idolaters and infidels.

In a small mosque, but a few miles from their shrine, they had fixed in the *mihráb*, or niche towards Makká, a sacred black stone. For many years true believers had prostrated towards this stone without their orthodoxy being suspected: but the religious fervour of a young Khattak, then a student in a mosque at Derá, saw the revival of the grossest idolatry in the veneration paid by the Káká Khel to this black stone; and giving effect to his convictions, he entered the mosque with a crowbar, and smashed the venerated relic in pieces. The Káká Khel said he was prompted solely by love of fame; but the young Mulla avowed that he was actuated by the same honest convictions that prompted the Prophet to clear the temple at Makká of idols. The Káká Khel stood aghast; but the venerable Akhúnd of Swát and crowds of zealous Muslims applauded the iconoclastic zeal of the young Maulví of Derá.

This young Maulví of Derá is now the renowned Mánkí Mulla. It was he who, during the Afghán war, prayed so fervently for the destruction of the British army, and who, in order to revive the dying fervour of Islám, sent forth his emissaries to every village in the Pesháwar Valley armed with the *durra*, or a leathern thong, to whack the sluggish backs of prayerless Muslims, and drive them to the mosques for prostration and prayer. The homes of the poor and defenceless were also entered by women missionaries who, armed with the *durra*, saw that family worship was restored in every Muslim home. The rich and poor submitted to the stern demands of the Mánkí Mulla, for they felt he was armed with the authority of divine law. Emboldened by his success, the Mulla determined to suppress, not only the use of opium and *charas*, but the smoking of tobacco. He issued a *fatwa* (or bull), to the effect that all such indulgences were clearly forbidden by the word *khamr*, or leaven, which occurs in the Qurán. But it was the straw which broke the camel's back. The Muslims of the frontier were ready at all times to pray for the speedy downfall of infidels, and to lay bare their backs for the infliction of the *durra*, when negligent in fasting and prayer; but the pipe and its tobacco having become such an essential feature in Eastern hospitality, it was simply impossible to submit. The hour of revenge arrived; the aggrieved and insulted Káká Khel saw an opportunity now for humiliating the enemy of Mánki: and so they incited the Muhammadans of the district to call a council. A council of Maulvís assembled, and a Maulví (he is said to have been a Káká Khel) stepped forward and asserted that as tobacco was not introduced in the days of the Prophet, it could not possibly have been forbidden by the Qurán.

The Mulla of Mánkí sustained a defeat, but he still reigns, and his mosque at Mánkí is crowded

with visitors, who partake of his hospitality and solicit his prayers; and when the present generation has passed away, the Mánki Mulla will take his place in Muslim history with the Akhúnd Darweza and the Akhúnd of Swát.

788. **Shekh Dondu.**—Fallon, *Hind Dict.*, *s.v. shekh*, says that a *Shekh Dondú* is a figure set up by way of sport or as a charm to stop rain. Is this a reminiscence of Shekh Dhodá, the brother of Sakhi Sarwar? *See Legends of the Panjáb*, Vol. I, p. 77.—*R. C. Temple.*

789. **Verses attributed to Kabir.**—See Vol. II, note 722.

(1). *Bháwán jávo Badri, bháwán jávo Gayá;*
Kahain Kabir, suno, bhái sadho, sab se bari dayá.

Whether ye go (on a pilgrimage) to Badrínáth or to Gayá;
Saith Kabír, hear, friend saints, charity is best of all.

(2). *Kabír galá gussá ká kátíye, Miyán Kaihar ko már:*
Jo pánchon ko bas karai, tab páve dídár.

Kabír, cut the throat of wrath; slay the Master Lion (pride):
When thou hast slain the five (passions), shalt thou see (God).

(3). *Kabír, deh dhare ká dharam yeh deh deh kuchh deh:*
Deh kheh no jáegí, tab kaun kahegá deh?

Kabír, the duty of putting on thy body is that thou give something in charity.
When thy body is ashes, who will call it a body?

(4). *Búnd samáná samund men; jánat hai sab ko.*
Samund samáná búnd men; búje birlá ko!

The ocean can hold a drop; all know.
A drop can hold the ocean: few can understand!

(5). *Kabir, itte sab gal bhár ladáe ladáe;*
Utte koí ná báhdá: ján se púchhún dháe.

Kabír, hence have very many gone, whence none have returned, that I should ask of them.—*R. C. Temple.*

790. **Nal Sahib,** *lit.* Mr. Horse-shoe, is a man who runs as fast as he can at the Muharram festival carrying a horse-shoe standard to typify the horse of Hussain.—*E. B.*

[See Herklots, *Qanoon-e-Islam*, p. 116 *ff.*—Ed.]

791. **Sectarial Marks—Madras—Nama or Srinama**—Is usually applied to the trident-shaped mark which the Vaishnavas place on their foreheads. It consists of three perpendicular lines, the central one red and the other two white, with or without a dot or circle between them, or a *chakra* (discus), or a triangle, shield, cone, heart-shaped or any similar form, having its apex pointed downwards. It is a representation of the trident of Vishnú, closely resembling the Hebrew character *shin*. The name *nama* is given also to the white clay used for making these marks. The *nama* of the Rámanúja sect consists of two perpendicular white lines, drawn from each root of the hair to the commencement of the eyebrow, and connected by a transverse streak across the root of the nose. In the centre is a perpendicular streak of red, made with red *sindúr* or with *rolí*, a preparation of turmeric and lime. This sect also uses patches of *gopíchandana* (sandal wood) with a central red streak on the breast and each upper arm. The marks are supposed to represent the *sankh* (shell), *chakra* (discus), *gada* (club), and *padma* (lotus).

The Saiva sectarian marks are white horizontal lines, two or more, with or without a dot below or above the lines, or on the middle line, or with or without an oval, or half oval, or a triangle, or any other pointed or arched form having its apex or convex ends upwards.—*E. B.*

792. **Ancestor Worship—Baniyas—Diwali—Kanagats.**—The annexed scraps of correspondence from the *Civil and Military Gazette* of March 1884 are worth preserving as illustrating the above points.

"There is I think a slight mistake in Mr. Ibbetson's *Census Report of the Panjáb* on one point, and I beg to point it out. I was a Hindú at one time, a native of Dehlí, and belonged to the very caste wherein the superstition referred to in it is practised. The scene is quite familiar and fresh to my mind still.

Mr. Ibbetson says in his account of the Díwáli festival that *on that night the pitris or the ancestors visit the house, &c.* This is, I think, a mistake. The festival of Díwálí is in honour of Lakshmi, the Indian Goddess of Wealth, and has nothing whatever to do with the visits of the shades of the departed ancestors of the Hindús. The first half month of Asauj (September-October), known by the name of *kanágats*, is reserved for their annual nightly visits. When I was a boy of 8 or 10 I actually expected, every night, to meet in some nook or corner of the house my departed friends wrapped up in their hideous shrouds. But the Díwálí festival is a well-known sacred day of the bankers, and a silver or gold coin is bathed in milk and worshipped that night, in the midst of brilliant illumination in a white-washed house furnished with pictures, toys, and new utensils, bought for the occasion.

As Mr. Ibbetson writes, I have often seen the oldest lady of my house collect all the sweepings and rubbish of the family on a broom very early next morning, and throw it all out of the precincts of the house, muttering a formula to this effect—'Let all dirt and wretchedness depart from here, and all good fortune come in' (*diladdar jáe, íshar áe.*)—C. L."

"C. L. points out that the Díwálí is a festival in honour of Lakshmí, and that I am wrong when I state in my *Census Report* that the *pitris* or ancestors are supposed to visit the house on that night. I think, however, that he and I are referring to different circumstances. 'C. L.' appears to be a Baniyá of the city of Dehlí. Now the Baniyás of towns do undoubtedly hold the Díwálí in honour of Lakshmí only, and make elaborate and highly ornamented toy-shops (*hát*), one for each son, in which the goddess is worshipped in the form of money. But I think he will find that the peasants of the villages believe that the shades of their ancestors visit the house on the night of Díwálí, and that it is in their honour chiefly that they light lamps. In some cases indeed a rough conical shrine of mud will be erected, in which a rupee will be placed, and which evidently has the same meaning as the bespangled *hát* of the city; but even this custom is almost confined to the village traders. In my report I carefully explain that the passage quoted refers not to the well-known and often described festivals of the towns, but to the customs peculiar to the villages. It may be that I am wrong in my account; but the facts as stated by me are taken down from the mouths of peasants in the Karnál District, and I believe them to represent, accurately, the village belief of that neighbourhood.—*Denzil Ibbetson.*"

SOCIAL CUSTOMS.

793. **Old Marriage Customs—Mexico.**—The following passage, culled from the *Natural and Moral History of the Indies* of Father Joseph de Acosta, translated by Edward Crimston, 1604, might have been written by a priest observing orthodox Hindú manners and customs in any part of India. The close relationship of many Indian customs with those of the "civilized" Indians the Spaniards conquered in Central and South America is well worthy of remark :—

"The Mexicaines were married by the handes of their priestes in this sort. The Bridegroome and the Bride stood together before the priest, who tooke them by the hands asking them if they would marrie, then having vnderstood their willes, hee tooke a corner of the vaile wherewith the woman had her head covered, and a corner of the mans gowne, the which he tied together on a knot, and so led them thus tied to the Bridegroomes house, where there was a harth kindled, and then he caused the wife to go seven times about the harth, and so the married couple sate downe together, and thus was the marriage contracted."—*R. C. T.*

794. **Chihla—Deception by pretended faqirs.**—See Vol. I, note 675. In an editorial addition to that note I said I had seen a *faqír* performing *chihlá* in a ditch near the Royal Horse Artillery Bazar in the Ambálá Cantonments. I heard lately that this man was a carpenter by trade, coming from a village about 20 miles distant, who suddenly turned *faqír* in this way; but finding it very hard work had returned to his trade, and was again carpentering as before. The villager who told me this added that the man had received a good deal in the way of offerings while a *faqír*, and that the people now saw it was all deception. However, it did not seem to occur to him or his fellows to take any vengeance on the man for it.—*R. C. Temple.*

795. **Customs of Orthodox Hindu Widows.**—A Hindú widow of high caste (1) will not wear the nose-ring (*nath*), nor dyed or coloured cloth of any kind; (2) will never stain her hands with henna; (3) will not join a singing-party at marriages; and (4) will always wear a dust-coloured (not coloured) *chadar* (sheet); she will let some one else wear a white or clean *chadar* for some days, and when it has a dirty look about it, then, and not till then, will she wear it; (5) she will fast from two to six days in a month on different sacred days; (6) she will abstain from eating rich food. Should she break any one of the above rules she lowers herself in the eyes of her relations and friends.—*Máyá Dás.*

796. **Death Custom—Khatris.**—When an old man dies leaving a grandson, his funeral is invariably attended by a party of musicians. In the case of a rich deceased, a quantity of gold or silver flowers and coins is flung over the corpse, and in the case of a poor man, copper coins are thrown away, together with *batáshás* (sugar-cakes), *khíl* (parched husked rice), *chhúhárás* (dry dates). These are usually received by paupers who begin to gather in crowds as soon as they hear of the death of an old man, particularly of one who is believed to have been a man of means or high position. It is not uncommon for these beggars to meet with accidents by tumbling over each other in the scramble for the coins.

After the funeral rites are over Bráhmans are fed with *khír* (rice and milk) and fried eatables, and presented with *dachhinás*, or fees, varying with the means of the donors.

Men whose children have not lived long are very anxious to get hold of the flowers and coins above mentioned. They convert them into ornaments to put round the necks of boys, under a firm belief that these will then enjoy the long life of the deceased. Such coins are therefore in great demand, and often reach a high fictitious value.—*Chaina Mall.*

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797. **Timur's Name**—Tímúr got his name in an unusual manner. He was born 25th Shâbân *A. H.* 736 (7th May *A. D.* 1336), at a small village 40 miles to the south of Samarqand. He says that his father related to him the following circumstances connected with his name :—"Soon after your birth, I took your virtuous mother to pay our respects to the celebrated saint Shekh Shamsu'ddín. When we entered his apartment he was reading aloud the 67th chapter of the Qurán, and was repeating this verse: 'Are you sure that He who dwelleth in heaven will not cause the earth to swallow you up? And behold it shall shake *(tamúrú).*' The Shekh then stopped and said: 'We have named your son Tímúr."

There is a legend that his mother was with child before her marriage, and that she said to her father that while she was lying on her couch a sunbeam covered her with a mantle of light, and at the same time seemed affectionately to caress her.—*E. B.*

[The story is given at p. 21 of Stewart's *Mulfuzát-i-Tímúrí*, and he remarks that we are not to understand by the tale that Tímúr was the first to bear his name, as several previous Tímúrs are found in Mughal history. See Appendix VI.—Ed.].

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798. **Shirani Pathans—Unsewn clothes.**—Dr. Emil Schlagintweit, in his paper on the expedition to the Takht-i-Sulaimán, published in the *Ausland* of 7th July 1884, states that among the Shíránís the men wear unsewn or unstitched (*ungenäht*) clothes and the women sewn clothes. Can any of your frontier readers explain the reason of this distinction, if it is really observed and say among what tribes it obtains?—*Denzil Ibbetson.*

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799. **Hui—Hoi.**—Eight days before the Díwálí festival occurs the Húí, in which the Jhíwarní, or Hindú female water-bearer, is exalted into the first place in the household, and petted accordingly; the ladies of the house acting as her tire-women.

After the house is plastered with cow-dung, figures of a *dolí* and bearers are made on the walls with four or five colours, to which offerings, accompanied with the usual *pújá* (worship) with incense, lights, and flowers, are made. These consist of radishes, sweet potatoes, and other roots of the season.

The *Akártik Mahámálá*, a manual of monthly observances, said to be based on the *Padma Purána*, gives the following story as accounting for the origin of the custom. Prithiví Ráj asked Nárad, the heavenly messenger, to account for the Húí, and he said:—At the commencement of the Kaljug (the present degenerate era of the world) death, famine, and murrain dominated the world, and though the Bráhmans fasted and prayed on the 7th day of the dark fortnight of each month there came no relief, and being disheartened they were going to give up their prayers, when a Jhíwarní came and sat down in their midst and encouraged them to go on. After a while Kálká (or Kálí), in her terrible form of Deví Chhámundá, appeared to them, carrying her head in her hands, and said that the death and disease prevalent were due to the loose morals of mankind. If mankind was to be saved a fast in her honor was to be observed on the 7th or 8th of the dark fortnight of Kártik (October); till moonrise if on the 7th, till starlight if on the 8th. The Jhíwarní's reward was to be her yearly exaltation to the place of honor during the fast.

Another story is, that Hoí was a Bráhman maid whom the Musalmáns tried forcibly to convert at seven years of age. She took refuge in a Jhíwarní's house, hiding behind the door, and when her pursuers overtook her, she disappeared into the earth; since when the water-carrying caste have looked upon her as a goddess, other Hindús following their example.—*W. B.*

FOLKLORE.

800. **Cattle-disease—Charmed circle—Kár.**—Cattle-disease appeared lately with some severity in a pastoral tract in the Panjáb. The usual attempts were made to mitigate the calamity. The sick cattle were isolated: veterinary assistants, learned in bovine pathology, were sent to prescribe remedies; and the disease soon disappeared. Shortly after the District Officer went to the spot and congratulated the people on having a Government that had saved them from ruin by its excellent measures. The answer was discouraging:—"Yes, *Sáhib*, the isolation of cattle gave great trouble, and so did the *salútrís* (native veterinary surgeons). When they had left the village, we got a holy man, who drew a line on the ground round the herd. Then he got on horseback and rode round the herd, sprinkling water and repeating the creed. It was *that* which cured the cattle."

[The *line* drawn round the herd was evidently the charmed circle or *kár*, for an account of which see *Indian Antiquary*, Vol. VIII, p. 267, and Vol. XII, p. 36, and all the references there given.—Ed.].

801. **Omens from Crows.**—The following verses, remarkable alike for language and contents, were taken down from the mouth of a wandering bard from Jammún:—

Gurú Ganpat man dhyán dhar, Har Ballab chit láe,
Srí Miyán Jai Singh hit bháká rache banáe.
Shágná-balí risáliá nar náran sukhdán,
Je jáne jáne sakal subh áo á subh bikhán.
Bole báven kág jo gaman karan kí wár,
Hove káraj kí siddh, hon yeh hí nark, man bikhán.
Gaman same jo bolke bolat áge jáe :
Lábh hove nárí, kahún kág kahí yeh bát.
Kág bol dahine kahín bolat báven jáe,
Dhan kihe kar hín, so sadá kahiyo, toh samjháe.
Pahile báven bolke bolat dahine daur,
Kág wahán dhan labhkar sabhon ko sar mor.
Bám bhág jo bolke bole uncke ját,
Warjat hín tohe gaman ko, baithe kyún na ghar khát?
Bánven or kar shoráte píth píchhe kar jáe,
Tehí hál behál kar dí hai rudar dikháe.
Kág kharo ik pair hon súr aur dí píth,
Pankh khujwáve chúnchkar, marat badú koí íth.
An same ke khet par baithá bole kág,
Bhúr bhúm ko lábh tihen honhár ban lábh.
Uncho mukh kar kág jab dohne jo bázú doe,
Kot jatan ke koí karo jibh-tibh bigre hoe.
Píth mahí ke baith par bolat kág sawák,
Hain sab káraj siddh ko dekh líyo par-pák.
Kág prithí to hád le sotat tále bích,
Thore din men janiye hoe thán ke nich,
Utar des kí or hon níchú mukh kare kág,
Karat kuláhal bahut, jit lakhtat bijlí ág.
Mukh níchú kar utar hain duknat bol hai pankh,
Wás kás-kar sadá det des ko bhank.
Kán-kán-kar bole kahún kág kaun bidh áe ;
Kithon des bides mite det buláe,
Gaman same mukh más le kág pukárat áe,
Khat kaláhal kar bahut, subhon subh phal dáe.
Kabit, Maháráj, risaliá le áe Jai Singh káj :
Athárá dohá main bane ; láj rakh, Mahárái.

Doing obeisance to the Gurú, Ganesa, and Hari,
The great gentleman, Jai Singh, makes these verses.
A poem of omens useful to men and women,
He repeats that all may know their benefit.
When going on a journey if a crow caw to the left,
Know for certain that you will prosper.
If (a crow) on a journey go before you cawing ;
I tell you the crow is saying that you will get a wife.
If a crow caw to the right and go cawing to the left,
I tell you it is telling you that you will lose your wealth.
If it caw first to the left and go cawing to the right,
The crow is bringing you wealth and honor above all.
If a crow caw to the left and go upward,
Your journey is stayed, and you should stop at home.
If a crow caw to the left and turn its back upon you,
It is bringing grief and trouble upon you.
If a crow stand on one leg with its back to the sun
And preen its wings, some great man will die.
If, when you are eating in the field, a crow caw,
You will obtain riches out of the earth.
If a crow flutter both its wings on high,
Though you try a thousand plans you will suffer loss.
If a cawing crow sit on the back of a buffalo,
You will surely be successful in your labours.
If a crow pick up a bone from the ground and throw it into water,
Know that in a few days you will be beneath the sod.
If a crow lower its head towards the north,
It is bringing on a disturbance and lightning.
If a crow lower its head to the north and preen its wings,
It is exiling you from your country.
If a crow keep on cawing, I tell you what will happen :
He is calling a guest from a foreign land.
If on a journey a crow caw with a piece of meat in its mouth,
Trouble is over, and you will enjoy the fruit of happiness.
Jai Singh has now completed the poem, my Lord ;
I have made eighteen couplets, preserve my honor, my Lord!—*R. C. Temple.*

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802. **Cairns—Brushwood—Gorakhpur.**—In the jungles in the Gorakhpúr District, when small branches or pieces of brushwood get accumulated by the wind or any other cause in the middle of the road, the passers-by think that the spot is sacred to Bánsaptí Máí, the Goddess of the Forest, and that it is the duty of every man who passes by to add to the heap. So every passer throws on a piece of brushwood or branch of wood till sometimes the road becomes almost blocked. Does this custom exist in other forest districts in India, or is it confined to Gorakhpúr?—*J. R. Holt.*

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803. **Squirrels—Sita—Cats—Gorakhpur.**—Many children in the Gorakhpúr District do not recognise the word *gilahrí* for squirrel, but know the little animal under the name of Sítá-ká-Billá or Sítá's Cat. Is there any legend connected with this, or is the animal called by this name in other parts of India?—*J. R. Holt.*

804. **Turkeys—Unlawful food.**—See Vol. II, note 379. I have always understood that turkey-cocks are unlawful for food because they have beards.—*M. Millett.*

805. **Cure—Hiccough.**—Hiccough is a sign that some distant intimate friend or relation is calling you to mind, and if you will carefully go through mentally the names of all your best friends and relatives the hiccough will cease when you hit upon the one that is thinking of you. This is a very general belief.—*Chaina Mall.*

806. **Prevention of miscarriage.**—It is very generally believed that a piece of wood from the gallows, taken immediately after a man has been hanged there, is a sure preventive of miscarriage. Anxious wives always like to carry such an article about them in their clothes during pregnancy till a safe and proper delivery is assured, and husbands are accordingly bothered to procure the desired article.—*Chaina Mall.*

[It would be interesting to ascertain from some jail authority if gallows, after an execution, are found to be cut about in any way, or if a pious fraud is, as a rule, practised on wives by their husbands.—Ed.].

807. **Evil-eye—Nazar—A tale.**—One cold morning in December we drove some distance from our camp, to look on at a volunteer drill, which was to take place on the parade-ground. We had mistaken the hour, and found that the only occupants of the parade-ground were a flock of sheep. It was early; the sun's rays were just glinting across the river; the air was keen, and our dogs evidently thought a good gambol was the right way to begin the day. Before we could stop them, they were busy scattering the sheep in all directions; and it was only when a frightened wail went up from a small bundle of rags close to us, that we realized the sheep had a guardian. The dogs were called off, and the coachman was told to give some few copper pieces to the poor mite. This he proceeded to do, accompanying the gift with the amusing injunction: "Cry again, little one and you'll get something more." [This is a proverb well known to native women.—Ed.] We walked up to see what manner of small creature it was to whom this advice was given. The pinched little face and shivering form of a small girl of six or eight met our gaze. She was busy folding her thin, white rags, trying to gather them up into a skirt round her poor little waist; and it was piteous to see the trembling little fingers trying to make the wretched rag of a cloth take the proper folds. She wore, as a protection from the cold, an old piece of sacking falling from her head to her heels, tattered and full of holes. When asked the cause of her tears, she pointed to her small swollen feet, and said they pained her. They were badly swollen and puffed. We asked what had happened to them; how had they become so bad? Looking up, she answered at once, that some one had cast the evil-eye upon her. Nothing loth, sitting shivering beneath her sacking cloak, she promptly answered the many questions that were put to her, and described what had happened. "One evening while she was tending her sheep, an old man with a long white beard—and her small hands were stretched out to show us the length—and with a long, very long moustache—and again the small hands were stretched out to emphasize its length—had come up to her. The old man carried in his hands a big basket, such as the fruit-sellers use; and he it was who had cast the evil-eye upon her. Since the moment he had come and stared at her, her face, her hands, and her feet had all swollen." It was all said simply and naturally, yet with the evident strength of a firm belief in the fact. When asked where her father and mother were, she answered, pathetically, that they had long since "gone to Rámjí's (God's) home." "Had she no one then—no brother nor sister to take care of her?" "Yes, she had one sister and a brother-in-law. The sheep were the Collector *Sáhib's* sheep, and she often petted them; so that was why they came round her at first; but now the dogs had frightened them away." Presently, the scattered flock returned, driven by a respectable-looking man. We told him the dogs were to blame, and that she was not to scold the small atom. He spoke quietly and kindly to her; said she had long been ailing, and they did not know what to do for her, as she would eat earth and lime. We watched the poor wee thing trot painfully off after her reassembled flock, with her little hoard of Gorakhpúr coppers tight shut in her trembling small fingers; and we felt it would be well if Rámjí's home opened wide its gates for her also, poor wee waif and stray.—*M. Rivett-Carnac.*

808. **Evil-eye—Nazar—A tale.**—Phallú Korí, a well-to-do man, came one day to complain to the owner of the estate on which he lived, that he had a fine calf, which in a year or so would be worth fifty rupees, but which was dying. This calamity, he said, was being caused by Budhan Khárá's evil-eye, which had already slain one or more of his cattle. The two men were near neighbours and quarrelled, whereupon Phallú took his grain to be parched elsewhere. This Budhan resented; it had always been his right to parch the village grain: his family had held the right for generations. Therefore, to bring his neighbour to a sense of the heinousness of his conduct, he resorted to the expedient of turning on the evil-eye. Budhan was sent for and remonstrated with. Whereupon he openly declared he had done the deed, and that the

animal would surely die, unless Phallú agreed to turn to his old ways, and let him have his grain to parch. This Phallú declined to do. He was recommended some medicine for the calf, but he evidently thought it would be hopeless to attempt to cope with an evil spirit. He declined the offer and the calf died. Then the whole village took up the quarrel and sent Budhan to coventry. No one went near him, his sin being great, as he, a Hindú, had caused the death of a calf.

Budhan then called a *pancháyat* or village council; Rájpúts, Bráhmans, as well as other castes, being appointed arbitrators. The conclusion arrived at was, that Phallú had done wrong in the first instance in going to another grain-parcher. Finally, a compromise was effected, and the two neighbours are now on the most friendly terms.—*M. Rivett-Carnac.*

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809. **Evil-eye—Nazar—A tale.**—In September 1879, one morning as the Collector of Ghází-púr was making one of his usual inspections of the city, a man rushed out and implored him to interfere on behalf of his wife, who was being kept prisoner by a neighbour. On the Collector stopping to inquire into the matter, he was led to a house where a tall cultivator confronted him and said: "Yes, the woman was there, and he meant to keep her, and what's more, he'd kill her if she did not cure his child. That it was well known she had cast the evil-eye on a child once before, and had cured it afterwards. That she had been in his house all night, and though they had placed the child in her arms she wouldn't cure it." True enough, the poor little child was there; it had been ill since the previous day, and was evidently dying. The wretched woman who was accused had been kept a close prisoner all night in a small room. The little child died; it had, no doubt, been dangerously ill for some time: possibly its death was accelerated by the excitement around it. But the father firmly believed its sickness had been caused by the evil-eye, and that the woman who had wrought the evil could have saved the child's life had she been so minded.—*M. Rivett-Carnac.*

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810. **Almanac for Journeys—Oudh.**—

- Do not go to the East on Monday and Saturday.
- Do not travel to the North on Tuesday and Wednesday.
- Do not go to the South on Thursday.
- Do not go to the West on Friday and Sunday.

To do the reverse of all the above will ensure success.—*Kakkú Mall: Faizábád.*

811. **Dying Persons—Signs of death—Oudh.**—There is a general belief that a dying man a week before his death cannot see the side of his nose.—*Kakkú Mall: Faizábád.*

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812. **Transmigration of Souls.**—Hindús generally believe that the soul of a dying man transmigrates into whatever objects he looks at or thinks of at his last moment. For instance, if he happen then to gaze on a fruit his soul will enter into it as soon as he is dead. If he think then on Vishnú his soul will enter into Vishanlok, or the region of Vishnú.—*Chaina Mall.*

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813. **Transmigration of Souls—Pigs.**—If a dying man look on his son at his last breath his soul will enter into a sow, because she, being prolific, will gladden it by producing sons (pigs) in scores for him during his next life.—*Chaina Mall.*

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814. **Toothache—Charm—Cures.**—Toothache in the popular estimation is caused by a weevil that eats into the tooth and causes the pain. To kill this the following Arabic charm is used:—*Yá sahaq lúná*, which is interpreted to mean "O changer of colour!" It is an invocation to God to change the colour of the patient, *i. e.*, to make him well. The charm to be effective must be used thus:—

Take a piece of blank paper and write on it 786, ٨٧٦ which is the numerical value of the invocation *B'ismi'llahi'-r-Rahími-'r-Rahmán*, in the name of God, the merciful and compassionate. Under the figures write the charm in Arabic characters. Attach the paper to any tree except the sacred *pípal* and banyan (*bar*) by a nail run through the middle of the letter *q* ق in *sahaq*. This causes an instant cure if done properly and the first thing in the morning.—*Chaina Mall.*

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815. **Omens—Journeys.**—Eat curds (*dahí*) and go wherever you like, for you will get what you are going for. Should you happen to see a noseless man or a barren woman, avoid letting them cross you, or you will not succeed in your undertakings. Don't eat pickle or any sour thing when you are going to pay a visit to a European or Native Officer, or you will fail to see them, or to succeed with them.—*Chaina Mall.*

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816. **Tree-marriage.**—If a rich Hindú have no son for an unusually long time, or no child at all, he is commonly advised to marry a Bráhman to a *tulsí* plant (*ocymum sacrum*), believed to be a nymph turned into a plant by Krishna. This he

does at some expense, going through all the ceremonies from beginning to end. When these are over the *tulsí* is formally made over to the Bráhman, with bridal palanquin and full equipage, and for the rest of his life the pseudo-father of the plant treats him as his son-in-law. This is a very good thing for the Bráhman chosen!—*Chaina Mall.*

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817. **Omens—Journeys.**—It is believed by the Hindús that when you go on a journey to your home to visit an officer, or for any important business, you will succeed in your undertaking if you act as follows:—If you find that your breath goes more quickly out of your right nostril than out of the left, start with your right foot, and *vice versâ.*

This is alluded to in the saying.—

Jo sur chále, wohi pag díje:
Pothí patrá kabhí na líje.

Whichever breath goes out start with that foot; never mind the almanacs and books.—*Chaina Mall.*

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818. **Diwali Gambling—Hindus.**—It is a common belief that gambling at the Díwálí festival contributes to good luck. Native gentlemen resort to this practice, but in a prudent manner, by gambling with their own wives, so as to lose nothing whichever wins. The trading classes of the Hindús resort to it to find out whether the following year will be successful or not. If a man wins, he freely indulges in speculation. If he loses, he will confine himself to ordinary business.—*Chaina Mall.*

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819. **Brides—Baskets.**—A bride when first entering her husband's house has to step over a lot of baskets (*cf.* Brand, *Observations*, pp. 364, 398, 399).—*W. Crooke.*

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820. **Ordeal—Theft.**—If a person is suspected of a theft, put some dust in the palm of the hand and a bit of straw on it, and make the suspected person take up the straw with his tongue without disturbing the dust.—*W. Crooke.*

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821. **Magicians.** — Magicians have special power in the *Naurátr*, the 1st to 9th of the light half of *Kuár* (September).—*W. Crooke.*

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822. **Biting the Nails.**—Have nothing to say to a man who bites his nails.—*W. Crooke.*

823. **Omens—Journeys.**—It is very unlucky to see an oilman (*telí*) in the morning. If you see a woman on a height beckoning or calling give up your journey. It is lucky to see a woman with a full water-pot on her head, but if it is empty go home at once. It is lucky to meet a butcher, but he should have meat with him—this is for Muhammadans. It is very unlucky to meet a widow when starting; but an unmarried woman, or particularly a prostitute, is lucky. To meet a fair Chamár or a black Bráhman is very unlucky. With this compare the old verse:—

From a white Spaniard,
a black German,
a Red Italian,
libera nos Domine!
—*W. Crooke.*

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824. **Sons after three Girls.**—A son born after three girls in succession is not likely to live, but this is not the case with a girl after three boys.—*W. Crooke.*

LANGUAGE.

825. **Derivation of Gingham.**—Gingham is like *mango* and *godown*, probably derived from the Malay, through the medium of the Portuguese. Littré's derivation from *Guingamp* in Brittany is probably incorrect. Skeat obverses that "Webster says '*Java, ginggan*' without any further explanation." The Portuguese *guingão* supplies the necessary link, and accounts for the termination in *am*. The Malay original appears to be *ginggang*, "perishable."—*M. L. Dames.*

826. **Anglo-Indian words—Banyan.**—The word banyan is used (1) for the *Ficus Indica*, commonly called the *Bar*, *Bor*, or *Bargat*, (2) as an Anglo-Indian term for a thin woven vest, (3) in the novels of the last century in nautical language as meaning those days when no meat was allowed to the crew, called *banyan-days*, (4) in Bombay *Banyan* is the usual spelling of the name of the Banyá caste, who early became well known to foreigners owing to their extensive trade. In Vieyra's *Portuguese Dictionary* the "*Banéanes*" are described as follows: "a numerous sect of idolaters in the East Indies, in Asia, who never eat anything that has animal life. They believe in a god, and yet worship the devil. They principally follow trade, and are perhaps the greatest merchants in the world." This name furnishes, I believe, the explanation of the various meanings of the word *Banyan*. The *Banyans* being the best known among the natives of India to sailors, merchants, &c., their name would be indiscriminately applied to Indian things generally. The *Banyan* tree is the tree specially cherished by the

Banyans in particular, or the natives of India in general; the *banyan* vest is a garment resembling the light close-fitting garments worn by Bombay Hindús, and *banyan* days are days on which sailors, like the *Banyans*, abstain from flesh-meat. —*M. L. Dames.*

827. **Anglo-Indian words—Gunny-bags.**—The origin of *gunny* seems to be the common word *gúní*, a sack. There is also a Portuguese word *gúne* with the same meaning, but the *Portuguese Dictionary* says it is an Indian word. This occurs in the forms *gun*, *gúní*, *gon*, and *goní*, and is, according to Fallon, from Sanskirt *gono* गोणी *Gúní* is the usual form in the Panjáb.—*M. L. Dames.*

828. **Common mispronunciations of Urdu.**—

(1). *Ogáh* for *goáh* (=*guwáh*), a witness.

(2). *Matbal* for *matlab*, concern or object: *us men merá kuchh matbal nahín thá*: it had nothing to do with me.

(3). *Lánish* for *nálish*, a complaint to a court of law. I have heard this pronounced *lánshwánsh*.

(4). *Bashká* for *Bakhshá*, the proper name *Bakhsh*, the Boccus and Bux of Europeans. This is also often pronounced *Bakkas*.

(5). *Ajitarí* for *rajistrí*, a corruption of the English "registry;" used as a concrete for the abstract, and meaning anything registered.

(6). *Jevtá* for *devtá*, a god: very interesting as showing change of *d* to *j*.—*R. C. Temple.*

829. **Hindi derived from Persian.**—

Here is a good instance: *mazdúrní*, a female cooly or labourer, from *mazdúr*, now a daily labourer in Urdú parlance.—*R. C. Temple.*

830. **Change of t to l.**—The following parallel words seem worth examination and following up on the basis of an inquiry :—

(1). *Tak=lag: uthánā=ulaná: jhútná=jhúlná.* —*R. C. Temple.*

831. **Corruptions of English.**—

(1). The *Puding-Mástar* is a recognized servant in the kitchens of the mess of a European regiment and is employed to cook puddings.

(2). *Gilás* is not a "glass," such as a tumbler, or wine-glass, but any cup of European shape, whatever its material.

(3). *Gilit* is electro-plating in gold or silver.

(4). *Inglísí*, *inglis ádmí*, *inglishiá*, is a pensioner of Government. Fallon, *New Hindustani Dictionary*, suggests that it is a corruption of *invalid*: can this be so?

(5). *Rajistrí* is any registered parcel or document: the concrete for the abstract.

(6). *Safína* is *subpœna*: this is interesting because the Persian *safína* is a document, paper.

(7). *Kallaf-ghar* is a club, or club-house.

(8). *Brús-sáz* and *brúswálá* is a brush-maker.—*R. C. Temple.*

832. **Urdu idioms—Racing.**—*Tattí kí bájí* is a steeplechase, properly *tattí* is a hurdle. *Sarpat kí bájí* is a flat race.—*R. C. Temple.*

833. **Gihun ka bap.**—A pinkish flower, common in corn-fields, is called *gihún ká báp*, father of wheat.—*J. R. Holt.*

834. **Tinpattia—Trefoil—Clover.**—Clover is called *tinpattiá* or trefoil: this is the Persian *sih-barg*.—*J. R. Holt.*

835. **Idioms—Hindi—Punjabi.**—

(1). *Ag parná* or *lagná*, to be enraged. *Merí báton se us par ág lagtí hai*: he is enraged at my words.

(2). *Makhí jhálná*: *lit.*, to brush off flies, to have a venereal disease.

(3). *Makhí márná*: *lit.*, to kill flies, to do a useless thing.

(4). *Makhí uráná* or *márná*: *lit.*, to drive away flies; to flatter by doing servile actions; to get round a man: *Tú to, yár, sárá din os dí makhí márdá* (or *uràndá*) *rahindá hai*: my friend, you are flattering him all day long.

(5). *Makhí chús*, an eater of flies: a miser, because he will eat food with flies in it, which no Hindú will do.—*Chaina Mall.*

HISTORY.

836. **History of Kashmir—Sultan Qutbu'd-din.**—The history of Kashmír, whether Hindú or Musalmán, is in such a state of confusion that it is worth while remarking any records that can be found. The following, taken from an old Persian MS., may be compared with the notes from the *Gulzár-i-Kashmír* (see Vol. II, note 424).

In 980 *H.* (1378 *A. D.*), Sultán Qutbu'ddín, brother to Sultán Sháhábu'ddín (see Vol. II, note 432), took the reins of government into his own

hands. The people dwelt in comfort during his time, and there was no anarchy. He was fond of poetry, and was himself a poet, and under the *nom-de-plume* of Qutb he wrote the *Díwán-i-Qutbí*, and many verses, which are still sung at convivial meetings in his honor. He died in 796 *H.* (1393 *A. D.*), and ruled for nearly sixteen years —*W. B.*

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837. **History of Kashmir—Sultan Sikandar Butshikan.**—See Vol. II, note 433. In the year 796 *H.* (1393 *A. D.*), Sultán Sikandar Bútshikan sat on the throne. He was a tyrant, and punished the worshippers of idols, and demolished the shrines and temples, which had been built and respected by Hindú Rájás of former days.

It is said that when he pulled down the walls of the temple of Haripúr he found an iron box in the foundations, covered by plates of brass, with writing on it in Sanskrit, which was very difficult to read. Accordingly the learned men of the age were gathered together, and the box was opened before them, and in it were found a diamond and a glass vessel. The glass contained a kind of liquor, and the vessel was broken, as it was considered to contain an unlawful wine. But when the plates were read they were found to contain a prophecy that after the lapse of 1500 years the temple would be ruined by a man named Sikandar Bútshikan, and that the nectar in this glass would be spilt as being wine, and that no one would ever taste it, while the diamond would be spent in building a shrine.

In the year 782 *H.* (1380 *A. D.*) there was a man named Mír Sayyid 'Alí Hamadání, who performed many miracles, and did other famous deeds which made him noted all over the world. He was a devotee, and his shrine is situated three miles to the north of Srínagar. The historians say that one day the saint was lying in a *bázár* sound asleep, when one of the chiefs of the Záwára Sayyids passed by, and, being too proud to see if any one was in the way, allowed his horse's hoofs to hurt the saint. The holy man got up in a passion and shrieked out—" O God, as these men do not care for the poor and are very proud, destroy them root and branch. These words were heard in heaven and came true. [This story properly refers to the previous reign.—Ed.].

In this king's time Amír Taimúr Gúrgán made an irruption into Kashmír. One day he saw a poor man who had neither food nor property in his house, so he silently threw into it several diamonds and went away. When the poor fellow saw the diamonds he praised God, and, taking them up, went to the *bázár* to sell them. The jewellers being astonished, made it publicly known that such diamonds could not belong to a pauper, and one of the poor man's neighbours, a powerful Sayyid, hearing of the matter, made a prisoner of him, and said that the diamonds had been stolen from him. At last the case was brought before the Amír who pretended to investigate the matter. He called witnesses, and several Sayyids came forward to give evidence on behalf of their friend and against the poor man. The Amír himself knew all about the matter, the false witnesses were punished, and some of the Sayyids were put to the sword in his presence, while the diamonds were made over to the poor man. Great enmity arose between the Sayyids and the Amír after this, and consequently a number of them from other parts came to live in Kashmír in order to be of help to their friends.

Sultán Sikandar rebuilt the famous shrine Mu'allá, and much regretted the breaking of the glass of nectar. The shrine was a magnificent one, and was so famous that Mír Haidar, the nephew of Hamáyún, in 930 *H.* (1523 *A. D.*) came to Kashmír to see it, and lived by it for a short time. It is stated in the *Táríkh-i-Rashídí* that it surpassed all the buildings of the age, whether in India, Turún, Khurásán, Tibet or Lahát.

Taimúr forced Sultán Sikandar to read *khutba* (prayer for the king), and to coin in the name of his own son, Sháhí Khán, afterwards famous as Zainu'l-'ábadín. As Sháhí Khán was in those days a prisoner at Samarqand he could not come at once to Kashmír, but after a short time he obtained his liberty and took possession of the kingdom. Sultán Sikandar died after reigning 25 years and nine months in 820 *H.* (1417 *A. D.*).—*W. B.*

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838. **Ranjit Singh's doings in 1804.**—It has been related how Guláb Singh Bhangí died of apoplexy in the skirmishing that took place about Bhásin. He was succeeded by his son, Gurdit Singh, a minor, having as guardian his own mother, Sukhán. This lady governed mainly through the instrumentality of an agent, Sukha Singh, which occasioned the disaffection of Shekh Kamálu'ddin Khán, an old adherent to the house. At the same time Sukhán attempted to extort money from Aror Mal, a wealthy merchant of Amritsar. To save himself he left the Bhangí suburb and sought protection in that of the Khanyán. These two entered into a conspiracy with Ranjit Singh and invited him to Amritsar. The Mahárája summoned them to Lahore, but fearful that the simultaneous departure of both would arouse suspicion, the Shekh sent Aror Mal, under whose conduct Ranjít Singh entered Amritsar with a large body of troops. Sukhán and Gurdit Singh despatched a force to the Panj Tírathí Bágh, outside the Láhorí Gate to check the advance of the Mahárájá's troops; but they were utterly routed.

and Ranjít Singh entered the city by the Lohgarh Gate, and proceeded through it to the Paul Gate, by which he entered the Ahlúwáliá suburb and found his ally, Fateh Singh, prepared to join him. Their combined forces laid seige to the Bhangí fort in which Sukhán and Gurdit Singh had taken refuge. A severe action ensued, in which the Bhangís were worsted; Jodh Singh Rámgarhiá was sent to arrange terms, and Sukhán, in lieu of certain *jágírs* (feofs) surrendered the fort which was taken possession of by the allied chiefs. So expeditiously and secretly had everything occurred that the other Sikh leaders were not aware of the fact until it was announced by Ranjít Singh, when he went to bathe in the sacred tank on 14 Phágan *St.* 1861.—*W. A. Campbell.*

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839. **Ranjit Singh's doings in 1805.**—Ranjít Singh now projected an expedition to Multán, which he purposed absorbing finally into his dominions. Immediately after the rains (Asauj *St.* 1862) he set out at the head of a large force, and was joined at the Dasahrá festival (October) by Fatteh Singh Káliánwálá and Asíd Khán of Chiniot. He conquered Jhang and the adjoining districts, and reached Mahsum within 12 miles of Multán, when after sending an envoy demanding the immediate surrender of the city and payment of tribute under pain of the total destruction of the place, he received a summons so urgent that he retraced his steps with all haste to Lahore.

The news that had affected the actions of Ranjít Singh so vitally and had induced him to forego one of his brightest prizes when within his reach, was that an English army had crossed the Satluj in pursuit of Jaswant Ráí Hulkar. Karm Singh Nirmalá had given him shelter in the Bist Jálandhar Doab, but his hiding-place becoming public, he continued his flight first to Jagránwán Kot, and finally sought shelter at Amritsar. Lord Lake on reaching Patiálá in pursuit interviewed Rájás Lál Singh and Bhág Singh, and other Manjhá and Malwá chiefs, and leaving his army on the banks of the Satluj, had proceeded to Lúdhiáná, and continued his journey to the Biyás, accompanied by Rájá Bhág Singh. Here he heard that Ranjít Singh had received the fugitive kindly, and seemed well disposed towards him, so he sent Bhág Singh to him. Ranjít Singh met him at Amritsar, and was induced by his representations to abandon the cause of Hulkar and live amicably with the British. This brought a good deal of odium on the head of the Mahárájá, and it began to be noised around that he had abandoned a persecuted Hindú refugee for an alliance with the English, a people of a totally different religion. Public opinion exercised sufficient influence to bring about a second amicable arrangement between the chiefs who paid one another alternate visits. During Ranjít Singh's visits to Hulkar's camp the Maráthá drilled his men in the European style for the benefit of his guest, and Ranjít Singh was forcibly struck with its advantages. No sooner was Bhág Singh aware of this condition of affairs, than he reproached Ranjít Singh for so readily disregarding his word, and warned him of the disadvantages of having the British as enemies. The astute Mahárájá had not learnt the lesson of the utility of disciplined troops in vain, and he definitely abandoned the cause of the Maráthás. Rájá Bhág Singh, who had been most successful in his mission, returned to Lord Lake the bearer of valuable presents in token of Ranjít Singh's friendliness. Hulkar's extremity obliged him to submit, and he returned to Hindustán *viâ* Kasúr, and settled down in Jáipúr, while Lord Lake returned to Káhnpúr (Cawnpore).

Ranjít Singh, once more at peace, now started to have a bathe at Kilás, but at Miání he fell seriously ill. A holy man, Harbhaj Rám, called Bháí Sáhib, was summoned from Lahore, and attended and prayed for the Mahárájá, and when Ranjít Singh was cured he bestowed some villages on the Rávi in *jágír* on him.—*W. A. Campbell.*

DISTRICT WORK.

840. **Flowering plants.**—Continued from Vol. II, note 761.

Pink Flowers.

Amaryllis formosissima, a distinct species with dark crimson flowers in the hot season.

Antigonum leptopus, a beautiful creeper, very useful for covering walls; deep pink flowers frequently during the year, but chiefly in the hot season.

Ardisia humilis, an evergreen shrub, about 5 feet high and very ornamental; pale pink flowers in the hot season.

Ardisia panniculata, a large shrub, from 10 to 12 feet high, very handsome when in flower; flowers pale pink in February and March.

Begonia argyrostigma, a small plant with dark-green leaves, beautifully spotted with white; flowers pale pink in the rains.

Beleropone oblongata, a small plant, about 2 feet high, with handsome purplish crimson flowers frequently during the year.

Beleropone sp., more robust than the preceding; flowers pink frequently during the year.

Bletia hyacinthima, a terrestrial orchid, very handsome when in flower; flowers rosy pink at the end of the cold season.

Bougainvillea glabra, a large, rampant, climbing shrub, very ornamental when in blossom frequently during the year.

Bougainvillea sp., a fine variety of the above, with brilliant magenta blossoms.

Bougainvillea spectabilis; the flowers are larger than above, and it is a more showy plant when in blossom; flowers magenta in February and March.

Budleia Lindleyana, a woody shrub, about 5 feet high, very ornamental when in flower; flowers pale pink in the hot season.

Calliandra hœmatocephala, a small shrub with handsome foliage and crimson flowers in the cold season.

Curcuma comosa, a small herbaceous plant, very ornamental during the rains; flowers in the hot season and rains.

Derris scandens, a large, handsome, climbing shrub; flowers a light rose in the rains.

Dombeya ungulata, a shrub about 4 feet high, handsome when in flower; flowers a light pink in November.

Gloriosa superba, a slender climbing plant, with bulbous root and gorgeous crimson and orange flowers in the rains.

Hippeastrum sp., a freely-flowering and ornamental species; flowers flesh-coloured in the hot season and rains.

Hoya carnosa, wax-plant, a creeper with beautiful wax-like flowers and handsome foliage; flowers flesh-coloured in the hot and rainy seasons.

Hydrangea hortensis, a beautiful shrub when well grown; succeeds best in the hills; flowers pink in the cold season.

Ixora rosea, a shrub about 5 feet high, very ornamental; flowers a pale pink frequently during the year.

Jatropha panduræfolia, a shrub about 4 feet high, with beautiful crimson flowers frequently during the year.

Lantana camera, a rampant shrub, handsome when in flowers; flowers a pale rose frequently during the year.

Lophospermum scandens, a soft-wooded herbaceous creeper; flowers rose in the cold season.

Malphigia coccifera, a small shrub, very handsome when well-grown; flowers a light pink in the hot and rainy seasons.

Mamillaria sp., a small spiny plant, useful for pots; flowers in the hot season.

Nelumbium speciosum (sacred lotus), a handsome plant when in flower; requires a tank with at least 3 feet of water; flowers rose-coloured in the rains.

Oxalis Boweana, a very ornamental species; flowers large and of a beautiful rose colour in the cold season.

Oxalis Deppei; flowers pale pink in the cold season.

Pereskia bleo, a large thorny shrub; flowers in the hot season and rains.

Phyllarthron Comorense, a shrub with peculiar foliage.

Plumbago capensis, a small dwarf shrub, with pinkish scarlet flowers frequently during the year.

Poinciana Gillesii, a shrub about 4 feet high, with very handsome yellow and crimson flowers in the hot and rainy seasons.

Rosa microphylla, pale rose flowers.

Saxifraga ciliata, a handsome, broad-leafed species, suited to rockeries in hill gardens; flowers pink and white in March.

Swainsonia galegifolia, a small shrub.

Tamarix dioica (tamarisk), a shrub about 6 feet high, thrives well in sandy soil; flowers in the hot and rainy seasons.

Tamarix gallica, a small very ornamental shrub when in flower in the hot and rainy seasons.

Vinka rosea, a small ornamental pot plant; flowers rose frequently during the year.

Zephyranthes carinata, a freely-flowering pot plant; flowers rose in the hot and rainy seasons.

Zephyranthes sp., flowers rose smaller than the preceding, useful as an edging; flowers in the hot and rainy seasons.

MISCELLANEOUS.

841. **Kashi—Glazing.**—Mr. Whitworth asks (Vol. II, note 285), for the derivation of the word *kashí*. Vambery, in his *History of Bokhára*, speaking of the mosques, mausoleums, and other buildings erected in different parts of Central Asia during Tímúr's time, states that the glazed tiles were all made in Kashán, in Persia. Kashán is still the place where the best works in clay in all Persia are manufactured; but the trade in glazed tiles, says Vambery, has considerably diminished. Kashán is about half way between Teherán and Isphahán. For some interesting information about *kashí*, see Kipling and Thornton's *Guide to Lahore*, page 147.—*Stephen Wheeler.*

842. **Colour in Folklore.**—At the Imperial *Darbár*, or *Kuriltai*, which assembled shortly after the death of the Mongol Khákán, Ogotai, the assembly dressed each day in different colours; the first day in white, the second in red, the third in purple, the

(111). *Jidhar gaiá bánián udhre gae bapár.*
Where goes the tradesman there goes trade.

(112). *Jidhar gaián berián udhar gae maláh.*
Where go the boats there go the boatmen.

(113). *Jánde chor dí langhotí sahí.*
A loin-cloth is something from a runaway thief.

(114). *Jis dí tegh use dí degh.*
Who has the sword has the pot.

(115). *Jihá munh tihí chaper.*
As the face so the slap.

(116). *Jat gur dí roṛí deve, par ganná nán deve.*
A Jat will give a ball of sugar, but not a sugarcane; (penny wise pound foolish).

(117). *Juláhe dí mashkarí máon bhain nál.*
A weaver will jest (indecently) with his mother and sister.

(118). *Jugat vikúnán vikon jáve.*
Failure follows imprudence.

(119). *Jíbhon heth lathá, jihá khatá jihá mithá.*
When down the throat bitter and sweet is all one.

(120). *Juláhián de Pathán vigárí.*
Pathans working for weavers; (society upside down).

(121). *Jithe bol nán sakíe, uthe changí chup.*
It is best to be silent where you can't speak out.

(122). *Jih nún Rabb rakhe, uh nún kaun máre?*
Who can injure him whom God protects?

(123). *Jithe hove piyár, othe nán karíe vihár.*
Do not bargain with friends.

(124). *Jih dá kháíe, uh de gít gáíe.*
Sing his praises who feeds you.—*Aya Singh.*

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850. **Hindi Proverb—Oudh.—**

Rog ká ghar khásí.
Ranj ká ghar hásí.

Coughing is the root of disease:
Jesting the root of discord.—*Kakku Mall: Faizábád.*

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851. **Panjabi Proverb.**—The following describes the strong clan feelings which actuate the Chatthá Tribe:—

Inhán dí zát hai, bhái, Chatthá:
Khán pín nún alag alag, laran nún ekatthá.

This is the Chatthá, friend:
To live by himself, but to fight in unison.—*Harbhagwan Das.*

852. **Hindustani Proverbs and Sayings.—**

(1). *Pathar púje Har mile, to main púján pahár.*
If I could find God by worshiping a stone I would worship a mountain.

(2). *Prít na jáne pí kí ját.*
Nínd na jáne túṭí khát.
Bhúkh na jáne básí bhát.
Piyás na jáne dhobí ghát.
Love heeds not the lover's caste.
Sleep heeds not a broken bed.
Hunger heeds not stale rice.
Thirst heeds not soapy water.

(3). *Parhen Fársí, bechen tel:*
Yih dekho Qismat ke khel!
They know Persian and sell oil:
Behold the caprice of Fate!

(4). *Panj mil kíje káj:*
Hare jíte áe ná láj.
When the assembly does the business,
No one is to blame whether it succeed or fail.

(5). *Pothí to thothí bhaí:*
Aur pandit bhae na koe.
Dháí achhar prem ke parhe
So pandit hoe.
The books are useless,
And so are the doctors.
Who has read a couple of letters of love,
He is the doctor.
(My only books were women's looks, and folly all they taught me).

(6). *Pahile to nák kát le, phir tásh ke rúmál se ponchhne lage.*
He first cut off her nose, and then began to wipe it with a fine handkerchief; (to injure and then apologize).

(7). *Pahile likh aur pichhe de:*
Phir bhúle to mujh se le!
Enter up first and then give:
And then what you forget you may take from *me!*

(8). *Pír Miyán Bakrá, muríd Miyán Bangá.*
A gae bakrá, cháh gae bangá.
The saint, Mr. Goat, the follower Mr. Cotton-tree.
Up came the goat and ate up the cotton-tree.
(A hit at the *pírs* or saints of India, and the way in which they prey upon their followers).

(9). *Tín buláe terah áe; dekho yehán kí rít.*
Báharwále khá gae aur ghar ke gáven gít.
Three invited, thirteen came; observe the manners of this place.
The guests ate, and the hosts sang!
(Allusion to the habit many natives have of attending uninvited at any feast they may hear of).

(10). *Ghar de nág na pújiye, bambí pújan jáe.*
A serpent is not worshipped in the house, but at his hole; (a prophet is not without honor, but in his own country).

(11). *Tan par nahín lattá;*
Missí cháhiye albattá.
Not a cloth on her body,
And a hankering after *missí*; (an expensive powder for coloring the teeth).
—*Chaina Mall.*

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853. **Persian Proverb.—**
Mulazim-i-nau áhú migird.
A new servant will catch a deer; (a new broom sweeps clean).—*Chaina Mall.*

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854. **A Saying of the Gamblers—Panjabi.—**
Je jawáriá áve hár,
Ik manjá jawárie chár.
Je jawáriá áve jít,
Chár manje jawáriá ik.
When a gambler loses
There is one board and four gamblers.
When a gambler wins,
There are four boards and one gambler.
(*i. e.*, a gambler never wins).—*Chaina Mall.*

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855. **A Hindi Riddle.—**
Ujjal baran adhín gat,
Ik charan, do dhyán.
Main ne to jána thá koí sádh hai,
Par hai kapat kí khán.
Sweet to look on, of humble gait,
On one foot, and deep in meditation.
I thought it was a saint,
And found it a very pit of deceit.

ANSWER.—*Baglá-Bhagat*: heron. The heron standing meditatively on one leg and waiting for its prey is the Indian type of a sanctified hypocrite; hence its very name Saint-heron.—*Chaina Mall.*

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856. **Panjabi Proverbs.—**

(1). *Ghúrí-ghorá kuchh nahín nikaldá.*
Nothing comes of frowning.

(2). *Man haramzáda te hujjatán dher.*
The ill-intentioned head makes a heap of excuses.—*Chaina Mall.*

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857. **A Universal Saying—Hindi.—**
Pánchon unglián barábar nahín.
The five fingers are not of a size; (judge not all from one, being the reverse of the Latin *ex uno disce omnes*).—*W. J. D'Gruyther.*

858. **Agricultural Aphorisms—Panjab.—**

BAISAKH OR APRIL-MAY.

(1). *Baisákh Sudí pritham din bádal bijalí kare,*
Dámán biná bisánhí púrí sákh bhare.
If there be clouds and lightning on the *sudí prítham* of Baisákh, you will buy a whole harvest of corn without payment.
Sudí prítham is the first day of the light fortnight, falling in this case about the first of May.

(2). *Akhaitíj tith ke dinán Gurú Rohaní sanjut;*
Sahdev jotshí yún kahe, nipje náj bahut.
If Thursday and Rohiní (see Vol. II, note 706) meet on the *akhaitíj*, saith Sahdev the astrologer, there will be a great harvest.
The *akhaitíj* or *akhtíj* is the 18th of Baisákh, on which the accounts of the past harvest are settled.

JETH OR MAY-JUNE.

(1). *Jeth pahalí parwá dinán Budh basár jo hoe,*
Múl Akhárá jo mile prithvi kampe joe.
If the first of Jeth fall on a Wednesday with Múl and Akhárá there will be an earthquake.

The lunar asterisms Múl and Akhárá or Karh fall in Jeth.

(2). *Jeth badí dasmí dinán jo Saní básar hoe.*
Pání hoe na dharan par, birlá jíve koe.
If the *badí dasmí* of Jeth fall on a Saturday, there will be no rain upon the earth and but a few will live.

Badí dasmí is the tenth day of the dark fortnight about the 25th of May.

(3). *Jeth ujárí tíj din Adrá rish barshat,*
Josí bhashe Bhaddalí, durbhiksh avis karat.
If it rains on the *tíj* (18th) of Jeth in Adrá (see Vol. II, note 706), saith the astrologer Bhaddalí, there will be a severe famine.

(4). *Jeth ujare pákh men; Adrá dik das riksh*
Sajal hoe nirjal kare nirjal sajal partiksh.
If it rain in the light (first) half of Jeth, then for Ardrá and the ten next asterisms, those that are wet will be dry and the dry will be wet.

(5). *Swát, Bisákhá, Chitrá, Jeth jo súkhá jáe:*
Pichhlá garbh galá, kaho, baní sákh mit jáe.
If there be no rain in Swát, Bisákhá, and Chitrá, nor in Jeth: say that the latter asterisms will be wet, and the standing harvest be destroyed.

Swáti falls in November, Chitrá in October, and Bisákhá in November, *i. e.*, a dry November and a wet May spoils the harvest.—*Dewá Ram, Rohtak.*

FOLKLORE FROM DIFFICULT SOURCES.

SLEEMAN'S RAMBLES & RECOLLECTIONS.

859. **Folklore of Sati.**—Vol. I, p. 35. About 1819 a fisherman went on some business to Benares from Jabalpúr, and was to have been back in two months. Six months passed away without any news of him; and at last his wife dreamed that he had died on the road, and began forthwith in the middle of the night to call *sat, sat, sat!* Nothing could dissuade her from burning, and in the morning a pile was raised for her on the north of the bank of the large tank of Hanumán. She was burned with her husband's turban in her arms, and in ten days after her husband came back!

860. **Folklore of Sati—Serpents.**—Vol. I, p. 37. Gurcharn Bábú, Principal of the Jabalpúr College, in 1829, said that his grandfather had had three wives, who all burnt themselves with his body. While they were burning a large serpent came up and ascended the pile, and was burnt with them! Soon after another came up and did the same. They were seen by the whole multitude, who were satisfied that they had been the wives of his great grandfather in a former birth, and would soon become so again after this sacrifice. When the *sráddh* or funeral obsequies were performed after the prescribed intervals the offerings and prayers were regularly made for six souls instead of four, and every member of his family and every Hindú who had heard the story believed that these two serpents had a just right to be considered as among his ancestors, and to be prayed for accordingly in *sráddh* ceremonies.

861. **Tree-marriages.**—Vol. I, p. 42.—Every mango grove in the vicinity of Jabalpúr (1828) had been duly married, for among Hindús neither the man who plants a grove nor his wife can taste of the fruit till he has married one of the mango trees to some other tree, commonly the tamarind, that grows near it in the same grove. The proprietor of one of these groves, old Bijaur Singh, had spent so much in planting and watering the grove and building walls and wells of masonry that he could not afford to defray the expense of the marriage ceremonies till one of the trees, which was older than the rest when planted, began to bear fruit in 1833, and poor old Bijaur Singh and his old wife were in great distress, for they dared not taste of the fruit, whose flavour was much praised by their children. They began to think that they had neglected a serious duty, and might in consequence be taken off before another season could come round. They therefore sold all their silver and gold ornaments, and borrowed all they could, and before the next season, the grove was married with all due pomp and ceremony to the great delight of the old pair who tasted of the fruit in June 1834. Old Bijaur Singh showed me the mango tree which had acted the part of the bridegroom on the occasion, but the bride had disappeared from his side. "And where is the bride, the tamarind?" "The only tamarind I had in the grove," said the old man, "died before we could bring about the wedding, and I was obliged to get a jasmine for a wife for my mango. I planted it here, so that we might as required cover both bride and bridegroom under one canopy during the ceremonies, but after the marriage was over the gardener neglected her and she pined away and died." "And what made you prefer a jasmine to all other trees after the tamarind?" "Because it is the most celebrated of all trees after the rose." "And why not have chosen the rose for a wife?" "Because no one ever heard of the marriage of the rose and the mango, while they take place every day between the mango and the jasmine."

862. **Agricultural Aphorism—Mangoes.**—Vol. I, p. 41.—

Am lagáo, nes lage nahín.
Plant mangoes, but let them not touch.

863. **Tank Marriages.**—Vol. I, p. 43. Every Hindú who goes to the expense of making a tank dares not drink of its water till he has married his tank to a plantain tree planted on the bank for the purpose.

864. **Lightning—Indra's Arrows.**—Vol. I, p. 44. The Hindús believe that lightning is the glittering of Indra's arrows as they are shot from his bow at his foe Rájá Bal.

865. **Shooting Stars—Muhammadans.**—Vol. I, p. 44. Muhammadans believe that the meteors we call shooting stars are in reality stars which the guardian angels of man snatch from the spheres and throw at the devil as they see him passing through the air, and hiding himself under one or other of the constellations.

When the Prophet came upon the earth he found it infested with a host of magicians, who, by their abominable rites and incantations, got into their interests certain devils or demons, whom they used to send up to heaven to listen to the orders, which the angels received from God regarding men and the world below. On hearing these orders they came off and reported them. Magicians were thereby enabled to foretell the events which the angels were ordered to bring about. In this manner they often overheard the orders which the angel Gabriel received from God, and communicated them to the magicians as soon as he could deliver them to the Prophet. Exulting in the knowledge obtained in this diabolical way, these wretches tried to turn his prophecies into ridicule; and seeing the evil effects of such practices among men he prayed to God to put a stop to them. From that time God's angels have been stationed in different parts of the heavens to keep off the devils. As soon as one of them sees a devil sneaking too near the heaven of heavens he snatches the nearest star and flings it at him.

866. **Rainbow—Serpents—Hindus.**—Vol. I, p. 46. Hindús believe that the rainbow is the fume of a large snake concealed under the ground, and that he vomits forth this fume from a hole in the surface of the earth without being himself seen. The fume of the snake is thrown up like water is by whales from the surface of the ocean.

867. **Shooting Stars—Muhammadans.**—Vol. I, pp. 47—49. In pre-Muhammadan days a shooting star denoted the birth or death of a great man, and afterwards the stars thrown at the devils who tried to get too close to heaven. The uses of the stars are three—(1) to ornament the heavens; (2) to pelt the devils; (3) to guide mankind on the deserts and the seas. The devils had access to all the seven heavens till Moses got them excluded from three, Christ from three more, and Muhammad from the last. *Misqátu'l-Musábiba*, i, iii: xxi, iii: *Qurán*, xv and xxxvi.

[Condensed from Sleeman's text.—ED.]

868. **Head-shaving—Gaya pilgrimages.**—Vol. I, p. 61. When Hindú women go on pilgrimages to Gayá, they have their heads shaved before the image of the god, and the offering of the hair is equivalent to the offer of their heads.

869. **Human Sacrifices—Central Provinces.**—Vol. I, p. 61. There is a Rájá of Ratanpúr (1829), between Mandlá and Sambhalpúr, who has a man offered up to Deví every year, and that man must be a Bráhman. If he can get a Bráhman traveller, well and good; if not his priests offer one of his own subjects. Every Bráhman that has to pass through his territory goes in disguise.

870. **Scavengers—Excommunication.**—Vol. I, p. 64. The right of sweeping the houses and streets is a monopoly supported entirely by pride of caste among the scavengers, who are all of the lowest class. The right of sweeping within a certain range is recognized by the caste to belong to a certain member, and if any other member presumes to sweep within that range he is excommunicated. No other member will smoke out of his pipe or drink out of his jug. He can get restored to caste only by a feast to the whole body of sweepers. If any housekeeper within a particular circle happens to offend the sweeper of that range, none of his filth will be removed till he pacifies him, because no other sweeper will dare to touch it. The people of a town are often more tyrannized over by these people than by any other.

871. **Panchayat—Folkmoot.**—Vol. I, p. 65 *ff.* It is worthy of remark that in India the spirit of combination is always in the inverse ratio to the rank of the class—weakest in the highest, strongest in the lowest class. All infringements upon any of the rules of a caste are punished by fines. Every fine furnishes a feast at which every member sits and enjoys himself. Payment is enforced by excommunication: no one of the caste will eat, drink, or smoke with the convicted till the fine is paid, and as every one shares in the fine, every one does his best to enforce it. The fines are imposed by the elders who know the circumstances of the culprits, and fix the amount accordingly.

Washermen will often at a large station combine to prevent the washerman of one gentleman from washing the clothes of the servants of any other, or the servants of one gentleman from getting their clothes washed by any other person than their own master's washerman. This enables them sometimes to raise the rate of washing to double the fair or ordinary rate. At such places the washermen are always drunk with one continued feast from the fines levied.

The combination is not always for bad or selfish purposes. The elephant driver of a brigadier became insolent, and at last committed himself by saying he would spit in the face of another driver with whom he was disputing. All the drivers of the camp—a large one—were immediately assembled, and it was determined in council to refer the matter to the decision of the Rájá of Darbhangá's driver, who was the acknowledged head of the caste. The distance of Darbhangá from Náthpúr on the Kásí River, where the dispute was, was 150 miles, but the reference was made, and the answer came. The offender was escorted to a circle formed by all the drivers in camp, who were seated on the grass. He was taken into the middle of the circle, and commanded to stand on one leg while the Rájá's driver's letter was read. It directed him to apologise to the offended party, and pay a heavy fine for a feast, and pledge himself to the assembled drivers never to offend again. The man's character was quite altered by it, and he became the most docile of the drivers.

872. **Fines—Saints.**—Vol. I, p. 67. I was at one time in the habit of making every servant who required punishment or admonition to bring immediately and give to the first religious mendicant I could pick up the fine I thought just. All the religionists of the neighbourhood declared that justice had never been so well administered, and no servant got any sympathy from them. They were told that their master was far too lenient.

873. **Legends of Aurangzeb—Hornets.**—Vol. I, p. 70 *ff.* History to the Hindús of the Central Provinces is all a fairy tale. Aurangzeb (*A. D.* 1658-1707) is the great destroyer of everything that the Muhammadans have demolished of Hindú sculpture and architecture, and yet singular as it may appear they never mention his name with any feelings of indignation or hatred. With every scene of his supposed outrage against the gods and temples there is always associated the recollection of some instance of his piety and the Hindús' glory! Of some idol, for instance, or column, preserved from his fury by a miracle, whose divine origin he is supposed to have at once recognized with all due reverence.

At Berágarh the high priest of the temple told us that Aurangzeb and his soldiers knocked off the heads, arms, and noses of all the idols, saying that if they had really any of the godhead in them, they would assuredly show it and save themselves. But when they came to the door of Gaurí Shankar's apartments they were attacked by a nest of hornets, that put the whole of the Emperor's army to route, and the Emperor called out: "Here we have really something like a god, and we shall not suffer him to be molested. If all your gods could give us proof like this of their divinity, not a nose of them would ever be touched."

The popular story is, that after Aurangzeb's army had struck off all the prominent features of the other gods, one of the soldiers entered the temple and struck off the ear of one of the prostrate images underneath their vehicle, the Bull. "My dear," said Gaurí, "do you see what these saucy soldiers are doing?" Her consort turned his head round, and seeing the soldiers around him, brought all the hornets up from among the marble rocks below, where there are still so many nests of them, and the whole army fled before them five miles to Teorí.

On the banks of the Bíná River at Iran, in the Ságar District, is a beautiful pillar of a single freestone of more than 50 feet high, surmounted by a figure of Krishna with the glory round his head. Some few of the rays of the glory have been struck off by lightning; but the people declare it was done by Aurangzeb, as his army was marching on its way to the Dakhan. Before the scattered fragments, however, could reach the ground the air was filled, they say, by a swarm of hornets, that put the whole army to flight, and the Emperor ordered his gunners to desist, declaring that he was satisfied of the presence of the god!

No. 22]. JULY 1885. [Vol. II.

Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

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Subscription—Rs. 8 annually.

PUBLISHERS:

THE PIONEER PRESS, ALLAHABAD.

AGENTS:

LONDON ... ... MESSRS. TRÜBNER & Co.

PRINTED AT THE PIONEER PRESS, ALLAHABAD.

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RELIGION.

874. **Gorakhnath—Sikhs.**—I have heard that somewhere there is a shrine raised to Goraknáth by Sikhs. Can any one give any particulars about it?—*E. T. L.*

875. **Sayings attributed to Kabir.**—

(1). *In jhatká, in bismil, kíní dayyá duhon se bhágí.*
Kahain Kabír, sun, bháí sádho, ág duhon ghar lágí.
This hath forgotten mercy by *jhatká*, that by *bismil*.
Saith Kabír, hear friend saints, both houses shall catch fire.

Jhatká is the Hindú method of slaughtering cattle by striking off the head at a blow. *Bismil* is the Muhammadan method of cutting its throat in "the name of God" (*b'ismi'llah*).

(2). *Musalmán kí kátí chamrí, Hindú ke chhede kán.*
Kahain Kabír, is bolte ko pahchán, Hindú hai ke Musalmán.
The Musalmán's skin is cut (circumcision), and the Hindú bores his ears.
Saith Kabír; tell the speaker, is he Hindú or Musalmán?

(3). *Kabír, Kabír, kiyá karo, khojo áp sarír:*
Pánchon indrí bas karo, tum hín dás Kabír.
Kabír, be great, search out thy body:
Subdue the five passions, and then art thou the follower of the Great One.

Puns here on the word *Kabír*.

(4). *Kabír, sab ghat merá Sánián, khálí ghat nahín hoe.*
Balihárí wá ghat ke já ghat pargat hoe.
Kabír, my Lord is in every heart; empty heart is none.
Happy is that heart wherein he hath appeared.

(5). *Kabír, augun kahún sráb ká; gyánvant, suní le:*
Mánush son pashu wá kare, darab gánth son de.
Kabír, I sing the folly of wine; ye wise one, hear:
It makes a man a beast at the cost of his own pocket.

(6). *Kabír, máns máns sab ek hai; machhlí, súrí, gáne.*
Ankh dekh nar khát hain, te nar narke jáne.
Kabír, all flesh is one; fish, pig, cow.
With open eyes men eat it and men go to hell.

(7). *Kabír Sáhib ghar dúr hai, jaisí lambí khajúr.*
Charhai to chákhe prem ras, digai to chakná chúr.
Kabír's house is afar, as a tall date tree.
Who climbs eats of sweet fruit, who falls becomes as dust.—*R. C. Temple.*

876. **Origin of Mehtars.**—The Mehtars in some parts of the Amritsar, Gurdáspúr, and Siálkot Districts have a curious story of their origin. They say they are really Bráhmans, and became degraded in the following way. In the Golden Age (Sat Jug), four Bráhman brothers lived together in a forest. One of their cows died, and it became a question as to who should remove the carcase. The youngest brother finally agreed to do it, provided they did not in consequence make him an outcaste. They promised not to do so, and he did the work. When he came back the remaining brothers would not receive him; but as they did not like to break their word, they put him off with promises. They said they would receive him in the fourth watch of the day. When the time came they put him off to the fourth day. When the day came they deferred his reception till the fourth week, and so to the fourth month and fourth year, till finally they said they would not receive him back till the fourth *Jug* (Kál Jug). The present era is the fourth *Jug* of time, according to the Hindús; and the Mehtars say that the time of their restoration has come. There is at present a great religious movement among the Mehtars in these districts. Large numbers of them are embracing Christianity. This, they say, is the beginning of their restoration to their place among mankind.—*H. Martyn Clark.*

877. **Mian Mitthu.**—This saint is extensively worshipped in the western portion of the Gurdáspúr District. His shrine is in the village of Mían Mitthú, near Fattehgarh.

He was a Nawáb at the Court of one of the Muhammadan Emperors, and on one occasion was sent at the head of an army to destroy a rebellious town. On the march his favourite horse died. He was much attached to the animal, and its death caused him great grief, so that he mourned for it several days. It then occurred to him that if the death of a horse could cause him so much sorrow, the death of near and dear ones must cause much greater anguish. He thought of the destruction of life, which was the object of the expedition under his command, and this so affected him that he withdrew himself from the world, became a *faqír*, and lived as such for the rest of his life.

Míán Mitthú is reported to have performed the following miracle:—He was supplied every morning with milk by the neighbouring villagers. One day, however, his milk was not forthcoming, and the irate saint on making enquiries found that a Hindú *faqír* had arrived during the night, and had appropriated the milk in question, on the plea of superior sanctity. The saint went to him and challenged him to prove his assertion. It was arranged that both should work a miracle, and that whichever of them out-did the other should be regarded as the superior saint. The Hindú *faqír* flew up into the air, whereupon Míán Mitthú promptly brought him down with a shot gun, and so was voted the holier man. The Hindú turned Muhammadan, and became his disciple.

It is a curious fact that this saint, though a Muhammadan, is greatly reverenced by the Hindús. They worship at his tomb, and offer to him, and they will not use *pakká* (burnt) bricks in the construction of their houses (see Vol. I, note 755), because the saint's shrine is built of them. So strictly is this observed that several large villages in the neighbourhood are entirely *kachá* (of sun-dried bricks); there is not a *pakká* brick in even the drains.—*H. Martyn Clark.*

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878. **Mian Mitthu — Mihr Mittha.** — It would be interesting to ascertain if Míán Mitthú, the saintly officer of a Mughal Emperor, is in any way connected with Mihr or Míán Mihr Mitthá of Firozpúr celebrity. There is a well known story associating the Dháríwál Jatts of the Firozpúr District with the Emperor Akbar by marriage. It is given by Brandreth in his *Settlement Report* of the Firozpúr District, and in many other places. Brandreth's tale is this:—"It is related that the Emperor first saw the daughter of Mihr Mitthá at a well in her native village of Rángar (now in Patiálá). She had two pitchers of water on her head, and at the same time she arrested the flight of a young buffalo by putting her foot on the rope attached to its head, and thus held the headstrong animal without losing her balance till the owner came to claim it. The Emperor was so delighted with this feat of strength that he made her his wife, in the hope that she would be the mother of children no less courageous than herself. On her father he conferred the title of Míán, and gave him a *jágír* (feof) of 120 villages, of which Rángar was the centre. On the fall of the Empire the chiefs of Patiálá and Nábhá despoiled the Míán family of a great part of their possessions. The remainder, known as *'iláqa* Badní, was seized by Ranjít Singh, and given by him to his mother-in-law Sadá Kaur, who was the daughter of a *zamindár* of Ráokí in the same *'iláqa*. The descendants of Mihr Mitthá still retain the title of Míán. A few acres of land are all that now remain to them of their former possessions. The Fort of Badní was built by Míán Himmat Khán of this family."

There were 35 Jatt and 35 Rájpút villages called to this wedding from the Jálandhár and Bárí Doábs, which still enjoy a pre-eminence on the country-side, and are called collectively the *Darbár*. See *Indian Antiquary*, Vol. XIV, p. 61.—*R. C. Temple.*

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879. **Possession—Pir Banna.**—In 1877, at Kasaulí, occurred the following case of possession. The daughter of one Munshi Qalandar Bakhsh, whose mother was afflicted with leprosy, was, on attaining puberty, about to be sent to live with her husband. On the day she was to go she was possessed, tore her hair, shook her head hysterically, and shouted out *yá Haqq, yá Haqq*, (O God, O God), all day. Her father with great humility enquired of the being that possessed her who he was, and he replied that he was Pír Banná (whose shrine is at Nábhá), and that he had come to cure the girl's mother of leprosy. He remained in possession of the girl for eight days, and then demanded a handkerchief, which was given the girl. This handkerchief was now charmed, and the rubbing of it on the body of the mother caused "the maggots (*kírá*)" to disappear? When the mother was cured she requested the saint to leave the girl as he had accomplished his purpose. He promised to do so if they would light him a lamp. This was done, and by its miraculous light a heap of money was discovered, with which they built a *Masjid*. Six months later the girl died. This was the story of Munshí Yúsaf 'Alí in charge of the *Masjid*.—*R. C. Temple.*

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880. **Crimes and their spiritual punishments—Bombay—Hindus.**—Steal grain, and you will be a rat at your next birth; obstruct a road-way, and you will be a snake; steal honey a gad fly; water, a water-fowl; milk, a crow or heron; juice of the sugarcane, a dog; *ghí*, a mungoose; flesh, a vulture; fat, a crane; oil, a cockroach; salt, a cricket.—*K. Raghunathji.*

881. **Alms to Brahmans and the Reward—Bombay.**—A horse will secure a place in the heaven of Súrya, the sun; clothes, in that of Soma, the moon; gold, in that of Agní, the fire. Silver will secure beauty; a cup, any wish; *ghí*, honey or oil, health; salt, grace of form; grain, contentment and satisfaction; wood, a good digestion; a seat, bench, chair, or stool, lofty houses in the next birth.—*K. Raghunathji.*

882. **Communion of the Sick—Hindus—Sikhs.**—In cases of lingering sickness Hindús, in order to ease the patient, commonly recite to him the *Bhagavad Gítá* or *Vishnu Sahasranáma.* Sikhs have the same custom, but use the *Adi Granth.* This is generally done for three, four or seven consecutive days. The patient *ought* to die or recover on one of these days.—*Chaina Mall.*

883. **Godlings—Berars.**—Demon gods and goddesses are represented by the rude heaps of red-daubed stones, which so frequently meet the eye by the roadside and under trees. At the head of these demons stands Bahrám or Vetál, king of the Bhúts, and Mhasobá or Mahishásur, the hunter of running waters who every now and again drags under and destroys a victim or two, and through fear of whom a mill is never worked from a stream. The chief female demons are now nearly all indentified with Deví. These are Meskí, whose shrine is visited by Kunbís, Salís, and Bhois on the eve before a wedding. Marí Mái and Mátá Mái, goddesses of cholera and small-pox; Panchwái and Satwái, who are propitiated on the fifth and sixth day after the birth of a child; there are the seven Asrás, water-spirits like Mahishásur, but who trouble chiefly weaker sex. An offering similar to that made for a Jhoting (see below Vol. II, notes 907 and 909) is made when one of these demons, in revenge for its haunt being disturbed, has seized a victim: but to the fruits and flowers must be added the blood of a cock or a kid slain at the shrine. Sometimes also the Gondhális are called in to sing through the night. Marí Mái is worshipped to the exclusion of every other goddess by some castes.

FOLKLORE.

884. **Omens—Dreams—Bombay.**—

(1). He who sees his tongue cut with any weapon, either by himself or by another, if he be a Kshatrí by caste will become a king, and if he belong to any other caste, he will become like a king—*i. e.*, master of a house, village, land or wealth.

(2). He who sees a cow, a bow, or a leather shoe, or sees the three together, and dreams again of awaking in a country where there is total darkness, will have to work hard and travel in distant parts, from whence he will, however, return soon, and be rewarded for his trouble.

(3). He who sees himself eating to his heart's content his own flesh or the flesh of another becomes the ruler of a vast empire.

(4). It is not lucky to have in sleep a desire for cohabitation, to feel thirsty or hungry, or to see money exchanged in market places.

(5). To see in sleep a violent wind or the whole earth filled with dust, and your body black with the dust, means the near approach of death.

(6). He who sees a white snake bite him on his right arm will get within five nights afterwards one thousand gold coins (*mohars*).

(7). He who sees himself daubed with cow-dung, filth, ashes, stone, mettle and so on, dies soon.

(8). He who sees himself devouring his own or the body of another person, or of a beast after having exhumed it, will very soon go to perdition.

(9). It is not lucky to see the destruction of a man or beast; the loss or theft of gold, silver, or other like precious metals; or to see the fœtus in a pregnant woman pulled out and carried away.

(10). To see liquor and fresh meat eaten, got, or rubbed on the body, increases riches.

(11). To see a sweeper (Halálkhor), a washerman (Parit), a potter (Kumbhár), carpenter (Sutár), blacksmith (Lohár), leather-worker (Chámbhár), fisherman (Kolí), snake-charmer (Gárudi), and hunter (Párdhi), is unlucky.

(12). It is unlucky to see anything black, excepting a black flower (*kamal*), a horse, an elephant, and a goose; but excepting cotton, salt, bones, and ashes, everything white is lucky.

(13). He who sees another or himself cutting off his head, however wretched he may be, is sure to get the rule of a good and vast empire.

(14). To see yourself rubbing your own teeth and washing your mouth and face before the break of day, whether your are an out-caste (*Mlenchh*) or not you will be blessed with riches.

(15). He who sees himself in a deep jungle of trees laden with fruit, becomes extremely wealthy as soon as he awakes.

(16). To see yourself painting your teeth, putting lamp-black to the eyes, or rubbing oil on your head means the approach of death.

(17). He who sees a tiger, a monkey, or a bird, attacking him, or running towards him, will be in trouble with the king's family.

(18). He who sees himself sleeping on the bed of a person deceased, with a piece of stone or wood for his pillow, dies soon.

(19). He who sees any metal like tin or as possessing them, dies after being robbed of wealth and grain.

(20). To cross a sea or a river, to string flowers together, or to cook for a man of the Mahár caste, is lucky.

(21). To see yourself carried away in running waters, or sunk in a deep drain of filth from which you cannot save yourself, is death.

(22). To see wrestlers fighting brings adversity.

(23). To see yourself daubed with blood, sandal, lac, saffron, red lead, or any other red substance, or as possesing them, is unlucky.

(24). To see a pair of the tongs used in lowering cooking pots from ovens, a blow-pipe, a pair of scissors, an owl, a hoe, or any other circular implement, is not lucky.

(25). To see a throne, a heap of gems, a temple, the post to which the animal to be slaughtered at the time of sacrifice is tied, the chariot of the gods, or to dream of having obtained a *vimán*, is lucky.

(26). To see yourself on a tree laden with fruit makes you successful; and to be on a tree laden with flowers brings you the best of riches.

(27). He who sees himself sleeping on a heap of firebrands, flesh, or night-soil, and suffering thereby, gets rich in honour, wealth, grain, and gold.

(28). He who sees holy places, beautiful gardens, big woods, good Bráhmans, learned spiritual teachers, and gods like Siva, becomes extremely wealthy.

(29). To see in sleep at daybreak the sun or the full-moon, shows that you will be a king with a graceful appearance.—*K. Raghunathji.*

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885. **Sewing up the pudenda—Arabs.**—Among Somálí Arabs, when a girl is a month or two old, a portion of her *pudenda* is sewed up, and the thread allowed to remain till her marriage, generally at the age of twenty or twenty-one. The thread is cut by her husband with his own hands, and if he should find it to be broken, he divorces her.—*K. Raghunáthji.*

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886. **Procuring Sons—Charm.**—See Vol. I, note 772. The husband of a barren woman should collect the water of seven wells on the night of the Díwálí, which is particularly suited to the success of charms, in an earthen pitcher (*cháti*); he should also collect the leaves of seven trees and put them into the water; he should then take the pitcher to his wife at a spot where four cross-roads meet, and make her bathe with the water. After this she must put on new clothes and discard her old ones. This charm is only effectual if no person see her bathing.—*Chaina Mall.*

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887. **Purification of Metal Vessels—Horses.**—There is a widespread notion among the illiterate Hindús that new vessels of metal are not lawful for use until they have been presented to a horse with something put in them for the horse to eat. Some orthodox Hindús will also after this rub them all over with ashes to purify them of the contamination of the workmen's hands, who are usually of low caste.

It is curious that the horse should be thus preferred to the sacred cow (or bull). The reason assigned is, that the horse is the cleanest feeder of all animals.—*Chaina Mall.*

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888. **Ugga's Flesh—Charm.**—The flesh of the *uggá* or peewit is used as a medicine in cases of spleen. In the Mánjhá or riverain tract of the Kasúr *tahsíl*, the people on the banks of the Satluj believe that if an *uggá* fly seven times round any animal it will die in a few hours, unless the following charm be used.

The owner must strip himself naked, and draw a line with cowdung round the animal; he must then take some grass in hand, set it on fire, and with it make quickly seven circles round the animal, crying out loudly—"I am plundered, I am robbed; help me, my landlord; help me, *my lambardár* (village headman); help me, my king."—*Ghulam Hussain Khan.*

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889. **White-ants—Charm.**—Camel bones hung up at the four corners of a house are said to prevent the ravages of white-ants. A gentleman of my acquaintance tried the experiment at Bándá, and the reason it failed, the natives said, was that he had not hung them up unseen by any one else, and had not collected them on a Sunday!—*W. J. D'Gruyther.*

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890. **Crows and Peafowls—Mating.**—Natives say that crows and peafowl never mate as do other birds, but that crows communicate the procreating principle beak to beak, and that peahens pick it up from the ground when dropped by the peacocks during the mating season as he struts about with his tail spread out.—*W. J. D'Gruyther.*

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891. **Omens—Monkeys—Unlucky Name.**—It is unlucky to mention a monkey the first thing in the morning.—*W. J. D'Gruyther.*

892. **Folk Medicine—Vicious Horses.**—In Stephenson and Churchill's *Medical Botany*, Burnett's edn., Vol. II, it is said that in Hindustán catechue (*kathá*) "is given at the rate of two ounces a day to cure vicious horses." I have never heard of this before. Can any one give precise information?—*W. J. D'Gruyther.*

893. **Omens—Sneezing.**—See notes 772, 949, Vol. I, and Vol. II, note 563. You may sneeze while eating or bathing, but is unlucky to sneeze if you are going to a friend's house. When you are going a journey and a man sneezes in front of you you had better turn back.—*W. Crooke.*

[*Cf.* Aubrey's *Remaines of Gentilisme*, pp. 103-4.—ED.].

894. **Yawning.**—See Vol. II, note 665. It is dangerous to yawn. The devil may go down your throat, and when you do yawn all your friends should snap their fingers to drive off any ghosts that may be about the place. If a friend yawns or sneezes, always say "*jíyo*, may you live long. God bless you."—*W. Crooke.*

[*Cf. Twenty-one Days in India*, p. 62; Aubrey, *Remaines of Gentilisme*, pp. 177 and 194.—ED.].

895. **Omens—Twitching and Itching.**—When your right eye twitches some happiness will come. It is the contrary with the other eye; but all this is reversed for women. When your right hand twitches you will get money, and if your left you will have to pay. When the sole of your foot itches you may go a journey, but the toe or heel itching does not matter much one way or the other.—*W. Crooke.*

896. **Omens—Journeys.**—It is lucky on a journey to meet a calf sucking its mother, or a Bráhman with his books; bnt it is very bad if he has not his sectarial marks on his forehead.—*W. Crooke.*

897. **Squinting.**—If you meet a man with one eye closed and the other squinting, you will die in three days. A man with a squint eye should never be touched.—*W. Crooke.*

898. **Wolves.**—When a wolf walks his knees crack.—*W. Crooke.*

899. **Cracking the Knuckles.**—Cracking your knuckles is very likely to make you an idiot.—*W. Crooke.*

900. **Camel's Worms.**—During the rutting season male camels snort out caterpillar-like worms. These worms are about an inch in length. The native belief is, that they live on the brain of the camel, that they should be caught on a white cloth, dried, and made into snuff, which, if given to epileptics, will not fail to effect a cure. The *Dár'ush-Shifá* states that epilepsy is caused by *amor*, and should be treated accordingly. This will possibly explain why camel-worm snuff is considered useful for the cure of epileptics.—*M. Millett.*

901. **Magic Squares.**—See Vol. I, notes 1017, &c. To cure epilepsy—

1	2	3	4	5
7	6	4	3	1
5	4	3	1	2
7	6	4	3	1
7	6	4	3	1

The *Kashtauli* (?) *Sukhdeojí*, a work I have only seen in Gurmukhí MS., contains many magic squares, suitable for all kinds of ailments.—*M. Millett.*

902. **Char Yari Rupees—Ordeal.**—The *chár yárí* rupees are so called because they have the names of the "Four Friends" of the Prophet ('Ali, Abú Bakr, 'Usmán, and 'Umar) on the margin. One has been put into my hands which has been used with success (!) in the ordeal described below. It is a square rupee of Akbar, rather worn, but still legible except in the margin. The legends are: obverse; the creed and in the margin what may pass for, and I think are, the names of the Friends: reverse;

ضرب دارالسلطنت فتحپور جلال الدین محمد اکبر بادشاه
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which gives the name of Akbar, the mint Fattehpúr, and the date 986 *H.* or 1578 *A. D. Chár yárí* rupees also belong to the reigns of Sher Sháh Súr and Sháh Jahán: of the latter there are also *chár yárí* gold *mohars.*

The ordeal is this: if a theft has taken place, take all the suspected persons, place them in a row, then weigh out into the palm of each as much dry rice as can be placed on the rupee, then make them all begin chewing together carefully, telling them that the real culprit will be unable to chew the rice. In about three minutes tell them to spit out the rice. That from the

culprit's mouth will be found to be dry, and, if his efforts to chew have been very great, tinged with blood from his gums.—*R. C. Temple.*

903. **Sleeping towards the North.**—It is not an uncommon idea in England that those who are bad sleepers should lie with their heads to the North to get relief. In the legend of Ganesa, the elephant-headed god, the gods are represented as rushing out of the house in which the headless new-born child of Párbatí lay, and as all agreeing that the deficiency must be supplied by the head of the first animal found sleeping with its head towards the North. Is there any modern Indian superstition to this effect?—*Cosmopolitan.*

904. **Ordeal by Fire.**—The following judgment by the Judicial Commissioner, Central Provinces, in the case of the Crown *versus* Bhágwat Saháí, will be read with more than ordinary interest:—

In this case Bhágwat Saháí, a head constable in the Police, has been convicted, under Section 330 of the Indian Penal Code, of voluntarily causing hurt in order to extort a confession. The evidence shows that when examining one Raghunáth, a Gond, as to his knowledge of certain matters, he expressed his disbelief in Raghunáth's truthfulness, and asked him if he would stand the test by fire, that is, "would he keep a piece of burning charcoal in his hand?" If his hand were hurt it would appear he was speaking falsely, if he were not hurt his truthfulness would be apparent. Raghunáth assented to the test, and Bhágwat placed a small piece of burning matter from his *chulhá* (hearth) on his hand. When it began to burn one hand, Raghunáth shifted it to the other, and in the end both were burnt. For this Bhágwat Saháí has been punished under Section 330 of the Indian Penal Code.

The facts are clearly established, but it seems very doubtful whether they constitute the offence charged. There is nothing to show, nor is it pretended, that Raghunáth was forced to undergo the ordeal, or that he might not have thrown down the burning matter at any moment. It seems clear that he acted of his free will throughout, and endured pain in order to convince Bhágwat Saháí of his truthfulness. The circumstances under which the ordeal was offered and accepted tell, as the Deputy Commissioner himself remarks, against the likelihood of Bhágwat Saháí having intended to torture Raghunáth. No doubt Bhágwat Saháí was very wrong in asking Raghunáth to accept the ordeal by fire in order to prove the truth of his words, and such practices should be strictly prohibited to police officers, but it is a different thing for a man to submit himself voluntarily to an ordeal of this kind, and for a police officer to force him to it. In this case the evidence all goes to show that the ordeal was voluntarily embraced, and I hardly see how the case can be treated as one of voluntarily causing hurt. It matters nothing in the case whether Bhágwat Saháí or Raghunáth believed in the efficacy and harmlessness of the ordeal or did not.

I admit the appeal for hearing, and fix the 20th March for the hearing.

If the prisoner furnishes bail he may be released pending the hearing of the appeal.

March 20, 1882.—In accordance with the remarks made on the 18th February, I now allow this appeal, and reverse the finding and sentence of the Deputy Commissioner. A copy of the decision in this case will be sent to the Inspector-General of Police, who may see fit to issue special orders to the Police, forbidding the resort to any such tests or ordeals. Signed—J. W. Neill, Judicial Commissioner.

905. **The Churel.**—Firstly, it is the ghost of a woman dying while pregnant, or on the very day of her child's birth. Secondly, it is the ghost of a woman dying within the forty days of defilement after the birth of a child.

In origin it is a Hindú superstition, and though it prevails amongst all classes and all sects, the first description is the correct one. Although believed in firmly by Musalmáns of all classes, they deny the possibility of a Musalmání becoming a *churel.* The word has also a wider meaning, and is applied to any sort of female ghost.

A pregnant woman dying during the Díwálí feast is the worst *churel* of all.

Churels are malignant ghosts, especially towards those of their own family. They waylay men when returning from the fields late in the evening, assuming the shape of a very beautiful woman, and calling their victims by name. No immediate harm happens if the man refuses to answer, but no one long survives the sight of a *churel.*

In order to prevent women from becoming *churels,* small round-headed nails, made for the purpose, are driven through the nails of the four fingers, and the two thumbs and great toes are welded together with iron rings. The ground on which they die is carefully scraped and the earth removed. The spot is then sown with mustard seed, which is also sprinkled along the roads traversed by the corpse when carried to cremation or interment, and in the latter case on

the grave. The reason given for this is two fold. Firstly, the mustard blossoms in the world of the dead, and its sweet smell pleases the spirit and keeps her content. Secondly, the *churel* rises from her grave at nightfall and seeks her former home; she sees the mustard scattered about and stoops to gather it up: and while so occupied cock-crow comes before she has reached her home, and she is forced to return to her grave. When in her real shape, a *churel* has feet set hind-side foremost, and is hideous.—*F. A. Steel.*

906. **Looking-glasses—Dying Persons—Barbers—Brahman Women—Bombay.**—Uncivilised man, on seeing his own image reflected in a mirror, is startled by what he conceives to be his *alter ego*: hence the mirror has always been regarded by races in a low state of culture as something mysterious and uncanny. Mediæval superstition is full of tales regarding the magical properties of the mirror in conjuring the devil and the spirits of the departed, as well as in revealing the secrets of the future. This explains the origin of the English custom, referred to in Vol. II, note 378, of covering the looking-glass in the room where a person lies at the point of death. A similar superstition is to be met with in Sweden and in certain parts of Germany. In the Erzgebirge and in Oldenburg, directly a person dies, all the looking-glasses in the house must be covered with white cloths, for those who may chance to see themselves reflected therein will soon die. In East Prussia the corpse must not be placed before a looking-glass, lest two corpses should be seen, and the approaching death of another be thus announced. In Schleswig, if a person stands on New Year's Day, at midnight, before a looking-glass, holding a lighted candle in each hand, and calls out thrice the name of some one who is dead, the image of the latter will be visible. In Bohemia, if a looking-glass falls down and is broken, its owner will suffer misfortunes for seven years. The same event forebodes, in other parts of Germany, the death of some inmate of the house; and in Switzerland, that of the person who last gazed into the looking-glass which fell. The Suní Muhammadans of Bombay cover with a cloth the looking-glass in the room of a dying man, and do not remove it until the corpse is carried out for burial. They likewise cover the looking-glasses in their sleeping rooms before retiring to rest at night. We do not, however, find such practices among the Arabs or Persians; hence we are led to seek a Hindú origin for the same. But, strange to say, no such custom obtains among the Hindús of Bombay, nor have I been able to trace any Hindú superstition attaching to the mirror, except the following one. Among the Bombay Bráhmans, it is considered unlucky for their female children to gaze into the barber's looking-glass. If the children were to attempt to do so, the women present would prevent them. The Bombay Shudrá, and still lower castes have no such superstition. It does not, apparently, derive its origin from the magical properties of the mirror, but rather from the fact that the barber brings bad luck to unmarried and married Bráhman females in Bombay, who will not allow him to touch them. In Bengal, however, I am told, the Bráhman women submit to have their nails pared by the barber. The most probable reason for the Bombay Bráhman woman's prejudice against the barber is that it is his duty to shave her head on her husband's death.—*E. Tyrrell Leith.*

907. **Ghosts—Berars.**—The *Census Report*, 1882, of the Berars contains the following information on ghosts and demons.

All classes have a firm belief that the spirits of the dead are wont at times to trouble the living. These spirits are classed according to the status of their owners at the time of death. A Jhoting is the spirit of a child, who has not yet been invested with the sacred thread. A Munjá is that of a child, who wore the thread, but died before marriage. A Bhút is an adult male ghost. Female ghosts are Churel (see Vol. II, note 905), Dákin, Hádal, and Manwín. A Bráhmasamand or Bráhma-rákshas is the ghost of a miserly Bráhman.

908. **Ghosts—Munjas—Exorcism—Opprobrious Names—Berars.**—A Munjá spirit will cause the death of one child after another, who is named after him, and the terrified father will call his next infant a Blockhead or a Dungheap (Dhondiá, Ukhardá), in the hope that the angry spirit may be appeased. If a child is sickening from this cause, the father will give a dinner at a banyan (*barh*) tree to unmarried men; or he may tie a silken cord around the child's waist and prepare an offering of red lead, limes, betel-nut and leaves, cocoanut and dates. At night he may call in a Kumbhár or other exorcist, who brings with him a small drum (*dahak*). On this, after first worshipping it, he accompanies himself as he sings invocations to each unmarried man who has died in that family. The mouth and eyes of the afflicted person he will sprinkle with water over which *mantras* have been repeated. The evil spirit after being repeatedly questioned, explains who he is and how he entered in. More sprinkling and *mantras*, with an occasional tap from the exorcist's wand, decide the spirit, who promises to depart if he receives the offering due to him. This is now made: the affected person takes an old shoe between his teeth and goes to

the abode of the spirit, and thence to a *pípal* tree at the foot of which he is supposed to fall senseless and to become freed from the incubus. A nail is driven into the tree to prevent the spirit's return; or if the exorcist can manage it, he shuts up the spirit in a bottle which is buried deep underground. Should the foot or any single limb be affected, the ceremony of *dera-bandhan* is frequently performed. A piece of string is suspended over a wood fire, *mantras* being repeated the while; the smoke, when it touches the string, indicates the effectual *mantra*. The string is now bound around the sufferer's foot, and the regular offering to evil spirits follows.

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909. **Ghosts—Manwin—Jhoting—Exorcism—Berars.**—If it be a Manwin or the spirit of a married woman, who is troubling one of her own sex, an image of her is made and worshipped. Often, in order to appease her before a marriage, a bodice, bangles, red and yellow turmeric, tooth-powder, betel-nut and leaf are presented to a married woman, who comes from her own house to receive the offerings, bathes, and is then led back. If a Jhoting be troublesome, a patch of ground at the side of a river or road, or at the village burial-place, is plastered over with cow-dung, and on the smooth surface the figure of a man is sketched in red lead. To this grains of *urad* pulse, and *jawárí* (millet), coloured yellow, red and yellow turmeric with white oleander flowers, are offered: little lamps of wheaten flour, containing linseed oil, are lit, and scents and camphor are burnt. Limes, dates, almonds, plantains, and lumps of turmeric, five of each, and a cocoanut, are then offered. After this the worshippers return home and bathe.

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910. **Crossing the Legs—Unlucky—Musalmans.**—It is unlucky to sit or sleep with the legs crossed. I found this superstition to exist in Gorakhpúr lately, and about 14 years ago at the Court of Mír Alí Murád, Upper Sindh. One of his secretaries a *quondam* Aghá of Bombay turned Christian, explained that it was introduced into India by the Musalmáns. It will be remembered that the Crusaders in the Holy Land buried their dead with their legs crossed to distinguish them from the Saracen dead. Tímúr or Tamerlane, *i. e.*, Tímúr Lang or Tímúr the Lame, is said to have had his leg broken by a *faqír* who found him sleeping with his legs crossed.—*G. Woulfe: Faizábád.*

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911. **Evil-eye — Ireland — India.** — Apparently, in Ireland, the possessor of the evil-eye is occasionally good-naturedly minded to counteract its effects. The following anecdote was related by an English woman, and is given as nearly as possible in her own words. Being asked if she knew of any superstition connected with breathing on a child, she answered, "No;" but proceeded to relate what had happened to herself in Ireland some thirty years ago:—"We were quartered in Ireland at Castletown, county Limerick. I was very young at the time, only about twenty-two. I had dressed my little girls so nicely, I thought, in blue merino frocks and straw hats. It was Sunday, and we were going to chapel or for a walk; I forget which now. Presently, a respectable-looking woman met me and admired the children, asking if they were mine, and praising them. Fancy my feelings when she suddenly spat on each of their new hats. I was frightened; I never stopped to ask why she did it, but hurried away as fast as I could. I was afterwards told by an Irish woman, to whom I spoke about it, that the woman who had done this must have been a kind-hearted person: for, knowing that she possessed the gift of the evil-eye, she had spat on the children to prevent their falling sick."—*M. Rivett-Carnac.*

[This important story would go to show that in Ireland, as in India, the possession of the evil-eye is an unavoidable misfortune, and does not arise from any evil in the nature of the possessor. See Vol. I, note 354.—ED.].

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912. **Mad Dogs' bites—Cures.**—Some curious idea of the power to cause evil, and to counteract the evil lying latent in the same individual, may be traced also in the old adage "a hair of the dog that bit him",—a belief which holds good now in India, as it once did in England. The following occurrence took place on an estate in the Azimgarh district:—A black dog happened one day to fly at a boy who was passing by. It jumped at the lad and bit him severely. All the friends and neighbours clustered round him and warned him that his days were numbered. There was no hope for him; the dog was mad, and in twenty-one days he must die. An effort was made by the owner of the estate to induce him to have the wound burned with a hot coal; but he would not face the ordeal. He became very depressed, and begged for some red broad-cloth (*sultání banát*), of which he was anxious to make up some pills. As broad-cloth was not available, red *sálú* (Turkey red) was solemnly administered in a dose of three pills. This remedy is a favourite one for sick cattle. To make assurance doubly sure, the lad procured eight *ánás*, and adjourned to a neighbouring quack, who, after some passes, blowings on the wound, and incantations, produced three hairs of the dog that bit him. On this the lad's mind was tranquillized, and the twenty-first day passed without any calamity.—*M. Rivett-Carnac.*

913. **Origin of Broad-cloth—Banat.**—In connection with this strange belief in the efficacy of red broad-cloth, it may be interesting to quote an idea current in the Awagarh neighbourhood. The people have it that the common broad-cloth (*banát*) is not made in England, but in an island in the sea by a race of people with the bodies of men and the heads of horses. They bring cargoes of this cloth in ships, which they anchor off the shore. The purchasers lay down the money in an appointed place, and the cloth-dealers leave their goods in exchange. On one occasion, the purchasers tried to cheat by leaving plated or gilt brass coins. When the next cargo of broad-cloth came, it was found to be made of paper.—*M. Rivett-Carnac.*

914. **Chillanwa—Passing on disease.**—Compare Vol. I, notes 532 & 760.—The superstitions and ceremonies connected with sickness or charms to avert calamities are, of course, numerous. The following is an account of what actually occurred in Benares, in August 1879, during an outbreak of cholera, and is quoted from a letter received at the time:—"Cholera is very bad just now in Sikrol, a part of the city near the Government offices. In connection with it, I heard the other day of a curious custom called *chillanwá* (passing on, or pass-over). Noticing one night a number of men with bamboo staves sitting at the cross-roads near the house, I asked what they were waiting for, and was told that they were watching for the *chillanwá*, to prevent its coming into their village. It seems that the people in Sikrol thought that if they killed a buffalo and a calf, and carried the heads away and put them down in a neighbouring village, the disease would leave them and cleave to that village. The villagers around naturally objected to this mode of transplanting the disease, and there was very nearly a pitched battle. Yesterday morning, when going about another cholera-stricken part of the town, I came upon a place where a good deal of grain had been burnt on the ground; and on asking what it meant, the people said that oil had been poured over the grain, which was then set on fire, in hopes that the disease would depart in the smoke." There would seem to be some sense in this latter ceremony, as the fumigating and disinfecting powers of smoke are well known. Fire as a purifier has probably been used from time immemorial. A friend, who has a thorough knowledge of the habits and customs of the natives, recalled to mind that when he was a boy in Calcutta, he and his companions used to delight in coming across rice and flowers strewn across the road; boylike, they used to tramp through the grain, scattering rice and flowers right and left, to the infinite horror of the passing natives. Not a native would step over such a line across the road, as the firm belief was that the person so doing would fall sick of the disease, which it was intended should be thus passed on by the offerings. These offerings were usually to be seen at early dawn, as if the panic-stricken sufferers had hastened forth by night, hoping to secure some unwary, early wayfarer, as a pass-over. That this idea has taken a strong hold in the popular mind was further corroborated by a fact which took place in 1879 at Benares. A poor woman had lost several children; they were all born dead. At length the husband, in a fit of despair, took the body of the last-born child and buried it where cross-roads met, believing firmly that the trouble would pass on to the first woman who walked over the spot where the child was buried.—*M. Rivett-Carnac.*

CASTES AND TRIBES.

915. **Sondias—Suds.**—The following account of the Sondiás of the Jhalláwar State in Rájpútána by Mr. H. B. W. Garrick, is extracted from the *Journal* of the *Anjuman-i-Panjáb* for 21st January 1885. He starts by suggesting that these Sondiás are the Súds of the Panjáb (see Vol. I, note 708).

The description given by Sir John Malcolm in his *Central India* of the Sondiás or Sondís has been found by local enquiry to be substantially correct. A rough census lately taken shows their numbers in the Chaumelá District of the State to be 19,860, all cultivators. In other parts of the State a Sondiá is rarely found. Their chief clans are Rahtor, Tawár, Jádon, Sesodiá, Gahlot, Chauhán, and Solánkhí. The Chauháns are said to have come from Gwálior and Ajmer, the Rahtors from Nágor in Márwár, and the Sesodiás and others from Mewar, seven to nine centuries ago. The Chaumelá Sondiás consider themselves as descended from Rájpúts of the different clans, and assert that the families they are descended from are now in several instances holders of influential *jágírs* in the State from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sindwárá, corrupted into Sondwárá, which caused the inhabitants to be called Sondiás. The other account makes the people give the name to the country, their name being a corruption of the Hindí word *sandhiá*—twilight (?),—*i. e.*, mixed (neither one thing nor the other). A Sondiá, with his comparatively fair complexion, round face, shaven chin, and peculiar large, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a *pargana* consisting of over one hundred persons retired in the sulks, owing to one of their number having had his turban knocked

off by a soldier, which was considered as an indignity to the whole body, and resented as such. They are simple and very ignorant, and still given to taking what belongs to others,—a habit which now chiefly shows itself in cattle-lifting. They have taken to agriculture, and some of the Chaumelá *patels* (headmen) are well-to-do, but as a class they do not appear to be thrifty, and their village expenses are very high. A few villages are held in *jágír*, the remains, it is said, of considerable possessions granted originally by the Muhammadan Emperors as an inducement to settle.

The following are the accounts given by Malcolm in his *Central India* of the Sondiás in his time:—"They are often called Rájpúts, but are a mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcastes; and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes, and became the progenitor of the Sondiás, or, as the term implies, 'mixed race;' some of whose leaders soon after settled in Málwá, where they have ever since maintained themselves as petty *zamíndárs* (landholders) as well as plunderers. That the Sondiás have a claim to antiquity, there can be no doubt; but we have no record of their ever having been divided among four or five local authorities, always at variance and often at war with each other, and this, combined with the anarchy of Central India during the end of last century, raised them into importance as successful freebooters. Though often opposed to the Girásiás, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jaswant Ráo Holkar (*A. D.* 1817). From that date neither life nor property was secure within the range of the lawless bands of Sondwárá, most of whom, from breeding their own horses, were well mounted and prepared for plunder, for the possessions they claimed as their own were in a state of complete desolation." And again:—

"The principal among the illegitimate, or, as they are often termed, half-caste, Rájpúts in Central India, are the Súdís or Sondiás, who have spread from Sondwárá (a country to which they give the name) to many adjoining districts. They are Hindús, and take pride in tracing their descent from Rájpút heroes, but their habits have led them on many points to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindús. This tribe is divided into many classes of families, which take their names from Rájpút ancestors; but all intermarry. Second marriages among their women are very common, and from the strict usages of the Rájpúts upon this point, there is none on which they deem the Sondiás to have so degraded the race from which they are descended.

The Sondiás have been either cultivators or plunderers, according to the strength or weakness of the government over them; but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rájpúts in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sondiás are by the other inhabitants of the country.

They all drink strong liquors, and use opium to an excess, and emancipated by their base birth and their being considered as outcastes from the restraints which are imperative upon other branches of Hindú society, they give free scope to the full gratification of every sensual appetite; consequently vices are habitual to this class, which are looked upon by almost every other with horror and disgust.

There is little union among the Sondiás; and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem peaceable times. Their usual quarrels are about land, and each party is prompt to appeal to arms for a decision. When the Pindárí war was over (*A. D.* 1820), their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder; but still the presence of troops is essential to repress their turbulent disposition; and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horses; while some have acquired fame in the defence of their villages, or in the field, by their courageous use of the sword and spear. At their marriages and feasts the Sondiás are aided by Bráhmans; but that caste has little intercourse with them, except when wanted for the offices of religion.

Among this rude race Charans are treated with mere courtesy; but the Bháts, who relate the fabulous tales of their descent, and the musicians who sing their own deeds or those of their fathers, are the favourites on whom they bestow the highest largesses."

Whatever their just status may be, the Súds or Sondiás regard themselves as true Rájpúts, and I am personally inclined to judge them much more favourably than has General Malcolm. It is quite probable that at some remote period of their history, the Súds, Sindwárás, or Sondiás, sprang from Rájpút ancestors, as I found them to retain not a few of the true Rájpút proclivities—perhaps the most conspicuous of which is the tenacious retention of their clan-names. On the other hand, in many of their customs they are now far removed from Rája-putras—more particularly in that of permitting widow-marriages. It is, however, true that by the Rájpúts themselves, as well as by others, the Sondiás or Súds are lightly regarded and looked upon as a "mixed race," as the name is (all wrongly) said to signify.

Since Sir John Malcolm wrote about them, the Súds have greatly improved socially, and a personal examination of several groups of this tribe inhabiting Southern Rájpútáná convinces me that few, if any, of their unhappy proclivities now exist; their freedom from all manner of service; their dishonest expeditions after loot and camel-stealing; their licentious and even incestuous practices: and were it not for the potent influence for evil exercised by the Sondiá bards (*bhát*) on their community, there would not in all probability be a more peace-loving tribe in all Rájpútáná than the Sondiás. It is certainly an ungracious task to be obliged to write thus of the Sondiá bards—more especially as it is to some of their fraternity that I am indebted for much of my information on the former organization of the Sondiá people; but these wild men who are the most mixed of the avowedly mixed castes (I am confident that a few *bháts* seen by me on the borders of Jhalláwar were half Musalmáns), must in the interests of truth be faithfully described. They revel in telling of the days when expensive intoxicating drinks and opium formed the staple nourishment of their heroes; of their shameless orgies and unmerciful and rapacious treatment of those who were unfortunate enough to fall into their power.

916. **Or—Odh—Rajputana.**—Mr. Garrick in the above paper mentions that in Jhalláwar is a Rájpút class of stone labourers called Or. The name and occupation is comparable with the Odh, about which so much is recorded in Vol. I of this Journal.

917. **Migratory Lohars—Rajputana.**—He also says that there is a migratory class of Lohárs from Márwár who, it is said on account of scarcity of food in that State, pass yearly through the Jhalláwar State, *en route* for Indaur, and on their return journey spend two or three months in the execution of petty contracts. They take as many as two or three hundred carts of implements with them. Compare this account with that in Vol. I, note 466.

LANGUAGE.

918. **Dang—a steel pen.**—The use of the word ڈنک *dang*, sting, for a steel pen, is curious.—*M. Millett.*

919. **Portuguese words in Hindustani.**—Continued from Vol. II, notes 492 and 683.

HINDUSTANI.	PORTUGUESE.	ENGLISH.
Ayá	Aia	Lady's maid.
Báltí	Balde	Bucket.
Biltí, a bill of lading,	Bilhete	A bill.
Bam, fathom	Vaõ	A ford.
Bam, shaft of a carriage.	Vao	A beam.

N. B.—Bam, in the sense of a fountain or spring, is from Sanskrit वम *vam*, to eject, but in the meanings "fathom" and "shaft" the Portuguese derivations seem more probable.

Barmá	Verruma	A gimlet or boring-tool.

Fallon gives Sanskrit वल *val*, to move round in circle, as the origin of *barmá*, but the termination *má* is not accounted for. The Portuguese *verruma* is, I believe, a similar tool to the Indian *barma*.

Burdú	Bordo	Side (of a ship).
Brándal	Brandaes	Backstays (of a ship).
Botám	Botaõ	Button.

There are two Hindustáni words for a button, *viz.*, *botám* बोताम and *batan* बटन, one from the Portuguese, the other from the English. The distinction between the dental *t* of *botám* and the cerebral *t* of *batan* exists also in the originals.

Fáltú, surplus, extra.	Falto	Missing or deficient.

Here the meaning of the words is not identical, but the transition is an easy one.

Fálka, hatch	Falca	A square piece of timber, the hatch of a ship.
Ispát, steel	Espada	Sword.

The transition in meaning is a natural one, steel having been chiefly used for swords.

Pagár, pay, wages (Bombay).	Pagar	To pay.
Pájí, worthless, also a menial servant.	Pagem	A page, menial, swabber, cabin-boy.
Potín, putty	Potea	Putty.
Prúm, the lead (at sea).	Prumo	Lead, plummet.
Roda, the sheave of a block (at sea).	Roda	Wheel, sheave.
Tolat, belaying pin,	Tolete	Belaying-pin.
Tok, cap (of a mast),	Touca	Cap.
Taliyá-már, cutwater.	Talha-mar	Cutwater (*lit.* cut-sea).
Topí, टोपी hat, cap.	Tope, topo	The top, the head, mast-head.

Fallon gives *topná* तोपना to cover, but *topi* टोपी (with a cerebral *t*) can hardly be derived from *topná* (with a dental *t*).

Turam, trumpet,	Trom ..	Report, noise.
Tambú, tent ..	Tampao ..	Large cover or lid.
Karánchi, a cart (of European pattern), a tumbril.	Carruagem ..	A cart.

This seems the most probable derivation. Fallon gives a Sanskrit form क्रेयाञ्ची. Is this a true Sanskrit word, or merely a pedantic spelling of the modern term? —*M. L. Dames.*

920. **Akhta Ghori.**—"Gelded mare" is applied in sarcasm to a woman who has not properly developed breasts.—*W. J. D'Gruyther.*

921. **Kunj—Crane.**—Is the *kúnj* a crane? The Dictionaries say so. *Sáras* is what is usually understood to be a crane.—*Chaina Mall.*

922. **Lal Khan Lakri—Stocks.**—Why are the stocks in India called *Lál Khán lakrí? R. C. Temple.*

923. **Adaptations of foreign words—Bucharni.**—*Búcharní* is a female *Búchar* (caste), or Butcher. The feminine suffix here is comparable with the *mazdúrní* in Vol. II, note 827.—*R. C. Temple.*

924. **Tarkari.**—My attention was drawn to this word by a case in my court. It was between Musalmáns, and the whole of the parties, suitors and witnesses, were Musalmán butchers. Right through the trial they used the word *tarkárí* to mean butcher's meat: some of them said also *tarkárí gosht.* Now *tarkárí* means vegetable as a rule, and I find that the dictionaries on this, as on many *common words*, are in hopeless conflict.

Johnson, *Persian Dictionary*, says that the word is of Hindí origin, and means garden stuff. Fallon, *New Hindustání Dictionary*, says it is Persian, and gives variants of it; Eastern rustic Hindí *takárí*, Pahlaví *tarah*, Zend *tarneká;* and *tar-tarkárí.* He says it means esculent vegetables, and among Hindús meat. Platt, *Hindustání Dictionary*, says it is Hindí, and refers to *taru*, Sanskrit, a tree, and gives the meaning esculent vegetable, and "meat, in this sense used only by Hindús." Bate, *Hindí Dictionary*, simply says esculent vegetables. The Ludiáná *Panjábí Dictionary* says also "any esculent vegetable." My evidence, which is positive, shows that Musalmáns use it as meaning "meat."—*R. C. Temple.*

925. **Idiom—Urdu—Jeth ki chiz.**—Used for anything of great value. *Jeth* is a husband's elder brother, and so a very superior person in a woman's eyes, and *Jeth kí chíz*, something belonging to or fit for the *Jeth*, is something very valuable.—*R. C. Temple.*

926. **Anta—a billiard ball.**—How came the word *antá* to be applied to a billiard ball? Properly it means a shell or *kaurí* used by gamblers to represent money: a counter. *Antá-ghar* is the common vernacular now-a-days for a billiard-room.—*R. C. Temple.*

927. **Diggi.**—The common word for a tank or reservoir made by digging into the ground. Is this a vernacular word, or a corruption of English? It is universal from Bengal to Madras. —*R. C. Temple.*

HISTORY.

928. **Local History—Pindi Bhattian—Gujranwala District.**—*Pind* is a village in the vulgar Panjábí, and *pindí* means a hamlet. It is said that in the reign of Akbar, Jalál a Bhattí Rájpút *zamíndár* (farmer), who came with a small body of the Bhattís from Bhatner, formed this village, and named it Pindí Bhattián, or Hamlet of the Bhattís. During the time of the Mughals the village belonged to Jalál, and since then it has greatly increased and enlarged into a *qasba* or town. As Jalál Bhattí would not submit to the Sikh power, in *A. D.* 1803 the Mahárájá Ranjít Singh captured Jalálpúr, and then Pindí Bhattián, after an engagement with the Bhattís. Jalál fled to Jhang, and the rest of the Bhattís had their lands and property confiscated. On the death of Jalál, his brother Mastí Khán and his son Rahmat Khán took service under the Mahárájá. During Múlráj's rebellion at Multán, and Sirdár Sher Singh of Attárí's attempt to join him, the Bhattís came under the favourable notice of the English by rendering service in harassing Sirdár Sher Singh and his followers, and thus the whole *qasba* of Pindí Bhattián and lands belonging thereto were restored to Mastí Khán, Rahmat Khán, and other Bhattís.

There is a large market in Pindí Bhattián. Cotton thread is also largely bought up by Afghán fruit-sellers returning to Peshawar and Kábul, for the manufacture of cloth. There is also a very fine tomb to Khair Muhammad, a *faqír* of much sanctity among the Bhattís.

The Bhattí fort of Pindí Bhattián was dismantled by the British Government upon the annexation of the Panjáb, and has now become com-

pletely effaced. The old *sarái* (inn) is still in existence, as also the Police Road Post (now a Police Station).

Pindí Bhattián is noted for the good saddles it produces, and *ghí* is also largely made in it and taken to Lahore by the people for sale.—*W. G. F. Haslett.*

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929. **Kashmir History—Sultan 'Ali.**—See Vol. II, note 434. Sultán 'Ali succeeded his father Sultan Sikandar in 820 *H.* (1418 *A. D.*), and reigned in peace for six years and nine months.—*W. B.*

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930. **Kashmir History—Sultan Zainu'l-'abadin.**—See Vol. II, notes 434 and 538. Sultán 'Alí, leaving his younger brother Zainu'l'ábadín to rule the kingdom, set out on a pilgrimage to Makká, but when he had reached Jammun, the Rájá of that place, who was his father-in-law, reproached him for quitting his throne, and gave him some troops to regain his kingdom, with which he marched to Kashmír *viá* Pháglí. When the news reached Sultán 'Alí he went out to meet him, and a great battle was fought at Phágli, after which Sultán 'Alí was captured and imprisoned in the fortress of Phágli, where he died.

Zainu'l'ábadín invited many artists from China, such as carpet-makers, saddle-makers, and paper-makers. Up to this reign there was no enmity between the Hindús and the Muhammadans, and this monarch was best known by the title of Maddú Sháh, which means in the Kashmírí language the Great King. One of his Hindú governors named Sundar Sain was so tyrannical that his subjects lived by pilfering and evil crimes, therefore (as former historians say) the city in which the Rájá lived was drowned in the lake. [Our author is confused here. See Vol. II, note 538.—ED.].

Once upon a time the son of the Hindú Rájá [which ?—ED.] was hunting in a forest, and saw a girl carrying a pitcher of water to her home. He aimed at it, and pierced it with a stone ball. On this the girl went away weeping to her father who was occupied in prayer. When his daughter told her story, he said, he who pierced your pitcher will be pierced by the bullet of pain. As soon as he spoke the prince lay down in great pain, and no remedies were of any avail. At last his servants reminded him of his outrage on the poor girl, and recommended his going to her and asking forgiveness. On reaching her house the servants asked her father to recall her curse, and he said " the prince is cured."

Núru'ddín Auliá and his wife Lál (see Vol. II, note 743) flourished during the reign of Zainu'l-'abadín, and made Kashmír famous throughout the world !—*W. B.*

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931. **Ranjit Singh's doings in 1806.**—Ranjít Singh was not destined to enjoy his peace long. He had given up his projected visit to Katás, and was at Lahore when he received an urgent summons from Rájá Sáhib Singh of Patiálá, begging immediate help against his wife, who, aided by the Rájá of Nábhá, had usurped the kingdom. The messenger presented Ranjít Singh with a pearl necklace, and promised a cash payment of Rs. 35,000 should Sáhib Singh be restored. Meanwhile the ministers of the Patiálá State endeavoured to bring about a reconciliation, which was at last effected by a treaty, the terms of which provided that one-third of the State should become the property of the Rání. The Rájá agreed to this division of his territories, but vowed that his mother should henceforth be refused intercourse with him. The Rání, perhaps, afraid to find herself in full control of such a small province, adjoining those of warlike chieftains, declined the compromise, and sought the aid and counsel of Lál Singh and Bhág Singh, but nothing further could be arranged, and the latter, on behalf of Rájá Sáhib Singh, hastened to summon Ranjít Singh. The Mahárájá never sorry for an opportunity to invade a neighbour, marched out at the head of an army immediately, and crossing the Satluj advanced on Saifábád. The approach of a soldier with the reputation of Ranjít Singh, terrified the Rání, who made an unconditional surrender, and despatched Lál Singh with a present of Rs. 12,000 to induce him to influence her son to grant her easy terms. Though Sáhib Singh paid him the stipulated sum, the insatiable Mahárájá turned aside and extorted Rs. 40,000 from the Afgháns of Máler Kotlá, Karm Singh the ruler of Sháhábád, Bhagwán Singh the ruler of Sháhpúr, and the wife of Gurbaksh Singh Ambálá. Jodh Singh Kálsiá was also requisitioned, but pleading poverty he threw himself on the mercy of Ranjít Singh, who withdrew the demand. On approaching the Náhan hills Kishan Singh, the governor of Náráyangarh, who had ignored a requisition, met the Lahore troops in battle, but after a sanguinary encounter, in which Fateh Singh Káníwálá fell, he sought protection in his fortified capital. Rs. 30,000 was then extorted from Gopál Singh of Manímájrá and Rs. 15,000 from the governor of Rúpar. Ranjít Singh then crossed the Satluj, and in the Bist Doáb his attendant Tárá Singh died. He possessed himself of the dead man's property, granting for the subsistence of his children a *jágír* of two villages. Ranjít Singh then entered his capital in great state.—*W. A. Campbell*.

DISTRICT WORK.

932. **Flowering Plants.**—Continued from Vol. II, note 838.

YELLOW FLOWERS.

Aquilegia chrysantha, a small herbaceous plant, requiring a hill climate; flowers in April and May.

Artabotrys odoratissima, a handsome evergreen shrub with sweet scented flowers, with yellowish flowers in the rains.

Artemisia Chinensis, a herbaceous plant, about three feet high, with greenish-yellow flowers in the rains.

Banisteria laurifolia, a woody climber, very ornamental when in flower at the end of the cold season.

Barleria prionites, a pretty shrub when in good condition, with yellowish flowers in the cold season.

Bauhinea tomentosa, a large shrub about 10 feet high with pale yellow flowers frequently during the year.

Berberis aristata (Barbery), suitable for the hills only; flowers in March and April.

Berberis Lycium, similar to the preceding.

Berberis Nepalensis (*mahoniá*), has very handsome leaves; flowers well in the plains in March and April.

Bignonia Chamberlainii, a large woody climber with pale yellow flowers: it seldom, however, flowers in the Panjab.

Bignonia crucigeri, a medium-sized woody climber with dull yellow flowers in the hot season.

Bignonia gracilis, a handsome climber with glossy leaves; flowers in the hot season.

Buddleia diversifolia, a straggling shrub with greenish-yellow flowers frequently during the year.

Cacalia cholonoides, a small herbaceous plant suitable for pots; flowers in the rains.

Cæsalpinia Bonduc, a large thorny woody creeper; flowers in the rains.

Callystemon salignus, a small tree very ornamental when in flowers; flowers pale yellow in the hot season.

Canna flaccida, ornamental herbaceous plants with handsome foliage and bright flowers in the rains.

Cassia glauca, a woody shrub; flowers in the rains.

Cassia tomentosa; flowers in the rains.

Chamœrops fortunei, an ornamental palm; flowers in the hot season.

Chamœrops Ritchiana, a handsome palm; flowers in the hot season.

Chrysanthemum Indicum, a small herbaceous plant; flowers in the cold season.

Clausena heptaphylla, a shrub with aromatic foliage; flowers a greenish-yellow in March.

Crossandra Buchanani, a large twining shrub; flowers in the hot season.

Crossandra infundibulliformis, a small shrub; about two feet high; flowers frequently during the year.

Curculigo recurvata, a stemless plant with leaves, about three feet long, and very ornamental; flowers frequently during the year.

Cytisus laburnum (common laburnum); requires a hill climate; flowers in May and June.

Euphoria sp., a beautiful evergreen shrub with handsome fruit and greenish-yellow flowers in the rains.

Euphorbia Royleana, a large plant with fleshy stems useful for hedges; flowers in the hot season.

Gmelina parviflora, a large shrub; flowers in the hot season.

Hedera helyx (ivy); flowers a greenish-yellow in February and March.

Hedychium spicatum, a handsome herbaceous plant; flowers in the rains.

Hemerocallis flava (day lily), a herbaceous plant, about three feet high; flowers amber-yellow in the rains.

Heptapleurum venulosum, a large shrub with handsome foliage and greenish-yellow flowers in the rains: very effective in tubs.

Hypericum cernnum, a small creeping shrub; flowers in the hot season.

Jasminum revolutum, a medium-sized shrub of neat habit; handsome when in flower in the hot season.

Jatropha curcas, a small tree with soft, fleshy stems; flowers in the hot season and rains.

Kalandue varians, a bright plant when in flower in the hot season.

Kerria Japonica, a straggling shrub, thrives well on the hills; flowers frequently during the year.

Livistona Mauritania, a large tree when full grown; very ornamental when young in pots; flowers in the hot season.

Lonicera Japonica, Japanese honey-suckle; flowers yellowish frequently during the year, but principally in March and April.

Mezoneurum cucullatum, a large prickly climber requiring the support of a large tree; flowers in the cold season.

Narcissus Tagetta, a small bulbous plant, flowering freely during the cold season.

Ochna squamosa, a large shrub with bright green leaves, very handsome when in fruit and flower in the hot season.

Olea fragrans, a very ornamental shrub with highly scented pale yellow flowers in the hot season.

Oxalis cernua; leaves marked with dark spots; flowers in the cold season.

Paritium titiaceum, a large shrub; flowers frequently during the year.

Paritium tricuspe, similar to the preceding.

Passiflora lunata, an extensive climber with curious crescent-shaped leaves and greenish-yellow flowers frequently during the year.

Primula vulgaris (primrose); pale yellow flowers in April.

Prosopis glanduosa, a thorny shrub of rampant growth, useful for hedges; flowers in the rains.

Reinwardtia trigyna, a free flowering shrub, about four feet high; flowers in the cold season.

Ruta graveolens, an intensely aromatic plant, with flowers in the cold season.

Sarothanmus scoparius (common broom), suitable for the hills only; flowers in April and May.

Sida tomentosa, a shrub about eight feet high; flowers frequently during the year.

Spiræa corymbosa, a tall herbaceous plant, suitable for the hills only; flowers a pale yellow in the rains.

Tecoma stans, a beautiful shrub when in flower in the cold season.

Thevetia neriifolia, a very ornamental and small spreading tree; flowers in the hot and rainy seasons.

Thunbergia aurantiaca; flowers a pale yellow in the hot and rainy seasons.

Tupidanthus calyptranus, a very handsome shrub with large shining leaves and pale yellow flowers in the rains.

Ventilago maderaspatana, a large extensive woody climber; flowers in the cold season.

Zizyphus vulgaris, a large shrub with shiny foliage and yellowish flowers in the hot season.

MISCELLANEOUS.

933. **Name for the Rainbow.**—In the Simla Hills the natives call the Rainbow Panihárí or the Female Water-bearer, because it is best seen in the wet weather.—*W. J. D'Gruyther.*

934. **Placing Heavy Stones.**—The position of the huge massive blocks of stone in many ancient buildings all over the eastern world have been a puzzle to modern architects and engineers. They occur in many Maráthá forts constructed during the last two centuries, and the Maráthá system of placing them is this. An inclined platform is made, up which the heavy stone is pulled: that is all. This platform is made of the required height, and consists of stones and earth, and when dismantled the effect is that the stone seems to have got into its place by magic!—*G. Woulfe: Faizábád.*

[I measured a stone about 13 years ago in the wall of the Maráthá fort at Raichor, in the Nizám's Territories, which was a single block of granite 33 feet long, and I think four or five feet high. It was laid in its place about six feet from the ground lengthways.—Ed.].

935. **The Number 74½.**—See Vol. I, note 812. Here is another explanation of this superscription on commercial letters. The *seven* is *sát=sat*, the truth, *i. e.*, all that is within the letter is "true." The *four* is *chár*=the *chár yug* or four ages of the world, in which the practice of letter-writing is honored. The *half* means a "partial interview."

It is said that 74½ is meant to denote what is contained in this explanation.—*Kakku Mall: Faizábád.*

SONGS AND CATCHES.

936. **Popular Hymn to Vishnu.**—

BISHANPAD.

Tere tere táre, Rám, kaun kaun táre?
Rawaná ko márke, Babhíkhan ko ráj diá!
Daroptá kí láj rákhí, Káhan, bansíwále!
Dal jaise háthí ban Airápat háre,
Anke pukár kíní baur, bansíwále.

HYMN TO VISHNU.

How many hast thou protected, O Rám?
Slaying Rawaná thou gavest his kingdom to Babhíkhan!
Thou did'st preserve the honor of Daroptá, O Káhan, thou player on the flute!
When Airápat was injured in the army,
Coming at his call, did'st thou help him, O player on the flute.

The idea is, that by singing this hymn the singer will obtain of Vishnu the relief granted to the personages mentioned.

Ráma is used for an *avatára* of Vishnu; so is Káhan and Bansíwálá, or flute-player, both being synonyms of Krishna. Rawaná and Babhíkhan refer to the story of the *Rámáyana*, in which Ráma slays Rávana to recover his wife Sítá, and places at his death his brother Vibhíshana on the throne. Airápat or Airávata, the elephant of Indra, refers to the same story. Daroptá is Draupadí, whose veil, Krishna being present, lengthened miraculously as fast as Duhsásana tried to tear it off in open assembly. This story belongs to the *Mahábhárata.* —*R. C. Temple.*

PROVERBS.

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937. Panjabi Proverbs—The Jatts.—

(1). *Jatte de jau pakke sitte, sakí mán nún máre dhake.*
Even when the Jatt's harvest is ripe he will knock about his own mother.

(2). *Játt báláion pur.*
A Jatt is worse than a calamity.

(3). *Jattán ton wafá múl na bhál :*
Jatt vigárí murshad nál.
Expect no favour from the Jatts:
The Jatt will quarrel with his own priest.

(4). *Jatt kamblá, "Khudá nún chor."*
The foolish Jatt saith "a thief hath stolen God." (The fool hath said in his heart that there is no God).

(5). *Jatt, pat, phat, badhe siwá kábú na hundá.*
A Jatt, raw silk, and a wound cannot be held without binding.—*M. Macauliffe.*

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938. Panjabi Proverbs.—

(1). *Ammán dián sahelián jaláhián te telnán!*
My lady's companions are weavers and oil-women! (*i. e.*, the lowest of the low).

(2). *Ghar chúhrán dá nám Dharmsálá.*
A scavenger's house called the House of God; a hypocrite: a bad man passing off as a good one).

(3). *Anhá táttú Dehlí dá bhárá.*
Hiring a blind pony for Dehlí; (undertaking beyond one's powers.)

(4). *Báp phire phosí phosí, pút bakhshe gohára.*
The father collects cowpats and the son gives away dunghills; (squandering the paternal means).

(5). *Máví gabhaní, dhí gabhaní; kaun le áve páni di balhni?*
Mother pregnant, daughter pregnant; who will fetch the water?

[Common variant: *Mán Rání, dhí Rání, kaun le áve balní pání?* Mother a Queen, daughter a Queen, who shall fetch the water?—Ed.].

(6). *Golí kí dí? ghainá kí dá?*
Whose this slave; and whose these jewels? (said by an obedient wife).

(7). *Pahád dá bijjú tútián khándá.*
A mountain savage eating mulberries.

(8). *Tindán path na jáne maghiáná dá ustád.*
Can't turn a pot and a master-potter.

(9). *Máme de kan birballián, bhánjá phire d khán.*
The uncle has the earrings and the n phew boasts about them.

(10). *Palle ná kaudí nán lakhpatí.*
Not a mite in his pocket and call millionaire.

(11). *Uth na sake áp, phitte múnh godán dá.*
Can't get up and curses his kne (When the devil could not swim laid the fault on the water).

(12). *Ghar nahín dáne, ammán píhan gaí.*
No corn in the house, but mother h gone to grind it. (Putting the be face on the matter).

(13). *Kad bábá mare? Kad bail bandíe?*
When will father die? And when sh we divide the bullocks? (Waiti for the dead man's shoes).—*Atar Singh*

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939. Persian Proverb.—

Hamá yárán Dozakh, hamá yárán Bahisht.
Go to Heaven or Hell, but go with your friends.—*R. C. Temple.*

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940. Parallel Proverbs.—Persian and Hindustani.—

Mal-i-muft dil be-rahm. Persian.
The heart has no pity on another's property.

Halwái kí dúkán men nánáji kí fatiha. Hindustani.
Grandfather's funeral rites at the confectioner's shop; (*i.e.*, to distribute the confection necessary to the occasion from the confectioner's shop).

Cocks make free with the horse's corn. English
—*W. J. D'Gruyther.*

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941. A Smart Answer—Hindi—Apt application of a proverb.—Lately a sweeper-woman belonging to an English family at Kasaulí appeared at Messrs. Meakin and Co.'s Brewery to purchase some grain for her fowls. She had on a pair of smart English shoes, the cast-off property of her mistress. These excited the curiosity of the other women standing about, and induced them to ask her whence she got them. She promptly replied—

Rání ká utár,
Chúhrí ká singár:

What the lady throws aside,
Is the beggar's ornament.—*W. J. D'Gruyther*

FOLKLORE FROM DIFFICULT SOURCES.

SLEEMAN'S RAMBLES & RECOLLECTIONS.

942. **Witchcraft—Gonds—Eating the Liver.**—Vol. I, p. 90. A native of the eastern part of the Jabalpúr District told me the following tale :—

One of the troopers of Major Wardlaw, in charge of the Sioní District, one morning after a long march took some milk from an old woman without paying for it. Before Major Wardlaw had got over his breakfast the trooper was down on his back screaming from the agony of internal pain. We all knew immediately that he had been bewitched, and recommended his master to send for some one learned in these matters to find out the witch. He did so, and after hearing the story from the trooper about the milk, this person at once declared that the woman from whom he got it was the criminal. She was searched for and found, and commanded to cure him. She flatly denied that she had herself injured him, but admitted that her house gods might, unknown to her, have punished him for his wickedness. This, however, would not do, and she was commanded to cure the man. She set about collecting materials for the *pújá* (worship) necessary, and before she could get quite through the ceremonies all his pains had left him. Had we not been resolute with her the man must have died before evening, so violent were his torments.

There is not a village among the Gonds in which you will not find one or more women who do not eat out the livers of the people. These are the witches.

943. **Witchcraft—Gonds.**—Vol. I, p. 91. The same man told me another story. Mr. Fraser at Jabalpúr had a *chuprást* (official messenger), who was sent to Mandlá with some message. He took a cock from an old Gond woman without paying for it, and being hungry after a long journey, he ate the whole of it in a curry. He heard the woman mutter something, but being a raw, unsuspecting young man he thought nothing of it, ate her cock, and went to sleep. He had not been asleep three hours before he was seized with internal pains, and the old cock was actually heard crowing in his belly. He made the best of his way back to Jabalpúr several stages, and all the most skilful men were employed to charm away the effect of the old woman's spell, but in vain; he died, and the cock never ceased crowing at intervals up to the hour of his death.

944. **Witchcraft—Gonds—Eating livers—Resurrectionists.**—Vol. I, p. 91. It is not the witches but the evil spirits they deal with that eat the livers, being set on to do so by the witches, who get them into their power by accursed offerings and sacrifices. They will often dig up young children from their graves, bring them to life, and allow these devils to feed upon their livers, as falconers allow their hawks to feed on the breasts of pigeons.

945. **Wizards—Penalties for not curing.**—Vol. I, p. 92. It is believed that a man who can command the supernatural powers to cure one individual can command them to cure any other, and if he does not do so, it is believed to arise from a desire to destroy the patient. I have in the Central Provinces known a great many instances of medical practitioners having been put to death for not curing young people for whom they were required to prescribe. Several cases have come before me as a Magistrate, in which the father has stood over the doctor, *i. e.*, wizard, with a drawn sword by the side of the bed of his child, and cut him down and killed him the moment the child died, as he had sworn to do when he found the patient sinking under his prescriptions!

946. **Witches—Gonds—Local limit of powers.**—Vol. I p. 94. Nandú Chaudharí of Jabalpúr told me that of all countries that between Mandlá and Katak was the most famous for witches. "I had once occasion to go to the city of Rattanpúr on business, and was one day about noon walking in the market-place and eating a very fine piece of sugarcane. In the crowd I happened by accident to jostle an old woman as she passed me. I looked back, intending to apologise for the accident, and heard her muttering indistinctly as she passed on. Knowing the propensities of these old ladies, I became somewhat uneasy, and on turning round to my cane I found to my great terror that the juice had been all turned to blood! Not a minute had elapsed: such were the fearful powers of this old woman. I collected my followers, and leaving my agents there to settle my accounts, was beyond the boundaries of the old witch's influence before dark. It is well known that their spells and curses can only reach a distance of ten or twelve miles, and if you offend one of them the sooner you place that distance between you the better."

947. **Story of a Witch—Family Witches—Central Provinces.**—Vol. I, p. 95. Jangbár Khán, the representative of the Rájá of Sháhgarh, told me one day that he had been himself an eye-witness of the powers of the women of Khilautí. He was with a great concourse of people at a fair held in the town of Raipúr, and while sauntering with many other strangers at the fair, one of them began bargaining with two women of middle age for some very fine sugarcane. They asked double the fair price for their canes. The man got angry and took up one of them, while the woman seized the other end, and a struggle ensued. At last a *sipáhí* (soldier) of the Governor came up, armed to the teeth, and called out to the man in a very imperious tone to let go his hold of the cane. He refused, saying that when people came to the fair to sell they should be made to sell at reasonable prices or be turned out. "I," said Jangbár Khán, "thought the man right and told the *sipáhí* that if he took the part of this woman we should take that of the other and see fair play. Without further ceremony the soldier drew his sword and cut the cane in half in the middle, and pointing to the pieces, said—'There, you see the cause of my interference!' We looked down, and actually saw blood running from both pieces, and forming a little pool on the ground. The fact was, that the woman was a sorceress of the very worst kind, and was actually drawing the blood from the man through the cane, to feed the abominable devil from whom she derived her detestable powers! But for the timely interference of the *sipáhí* he would have been dead

in another minute, for no sooner he saw the real state of the case than he fainted. He had hardly any blood left in him, and I was afterwards told that he was unable to walk for 10 days. We all went to the Governor to demand justice, declaring that unless the women were made an example of at once the fair would be deserted, for no stranger's life would be safe. He consented, and they were both sewn up in sacks and thrown into the river, but they had conjured the waters and could not sink. They ought to have been put to death, but the Governor was himself afraid of this kind of people, and let them off. There is not a village nor a single family without its witch in this part of the country. Indeed no man will give his daughter in marriage to a family without one (see Vol. I, note 431), saying—'If my daughter has children what will become of them without a witch to protect them from the witches of other families in the neighbourhood?' It is a fearful country, and the cheapest and most fertile in India."

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948. **Kalpa Briksha—Silver Tree—Inexhaustible Tree—Name of God.**—Vol. I, p. 97. Between Joberá and Hardwá there are a great many trees called *kalap* or *kalpa briksha* (the same which in Indra's paradise grants what is desired), with a soft silvery bark and scarcely any leaves. It is said that the names of Rám and Sítá will be found written by the hand of God upon all. I had the curiosity to examine a good many trees on both sides of the road, and found the names written on every one in Sanskrit (Nágarí) characters. However, on one tree in a hollow and another upon a height, the names were not found. "God," said Nathú, our *chuprási*, "might not have thought it worth while to write his name upon those trees which no travellers go to see!" Nine-tenths of the Muhammadans believe this too.

[For the impossibility of arguing a native out of a superstition, see Vol. II, note 463.—Ed.].

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949. **Giving Names—Hindus.**—Vol. I, p. 99. Where an Englishman would write his own name a Hindú would that of his god, his parent, or his benefactors. The difference is traceable of course to the difference in their governments and institutions. If a Hindú built a town he called it after his local governor: if a local governor built it he called it after a favourite son of the Emperor. In well-regulated Hindú families one cannot ask a younger brother after his children in the presence of the elder brother, who happens to be head of the family. It would be disrespectful for him even to speak of the children as his own in such presence. The elder brother relieves his embarrassment by answering for him.

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950. **Deification.**—Vol. I, p. 123. At Sanodá there is a very beautiful little fortress or castle now unoccupied, though still entire. It was built by an officer of Rájá Chhatar Sál of Bundelkhand, about 1725 *A. D.* His son, by name Rái Singh, was, soon after the castle had been completed, killed in an attack upon a town near Chhatarkot, and having in the estimation of the people become a god, he had a temple and a tomb raised to him. I asked the people how he became a god, and was told that some one who had been long suffering from a quartan ague went to the tomb one night and promised Rái Singh, whose ashes lay under it, that if he could contrive to cure his ague for him he would during the rest of his life make offerings to his shrine. After that he had never another attack, and was very punctual in his offerings. Others followed his example, and with like success, till Rái Singh was recognised universally among them as a god, and had a temple raised to his name. This is the way that gods were made all over the world at one time, and are still made all over India.

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951. **Legend of Sagar Lake—Human Sacrifice.**—Vol. I, p. 129. The city of Ságar occupies two sides of one of the most beautiful lakes in India, formed by a wall which unites two sandstone hills on the north side. The fort and parts of the town stand upon this wall, which, according to tradition, was built by a wealthy merchant of the Banjárá caste. After he had finished it the bed of the lake still remained dry, and he was told in a dream or by a priest that it would continue so till he should consent to sacrifice his own daughter—then a girl—and the young lad to whom she had been affianced, to the tutelary god of the place. He accordingly built a little shrine in the centre of the valley, which was to become the head of the lake, put the two children in, and built up the doorway. He had no sooner done so than the whole of the valley became filled with water, and the old merchant, the priest, the masons and spectators, made their escape with much difficulty. From that time the lake has been inexhaustible, but no living soul of the Banjárá caste has been known to drink of its water. Certainly all of the caste at present religiously avoid drinking the water of the lake; and the old people of the city say that this has always been the case since they can remember and that they used to hear from their parents that they had always done so.

Human sacrifices were certainly offered in the city of Ságar during the whole of the Maráthá Government up to the year 1800, when they were put a stop to by the local governor, Asá Sáhib, a very humane man. I once heard a very learned Bráhman priest say that he thought the decline of this governor's family was due to this wicked innovation!

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952. **Legend—Pillars of Stone.**—Vol. I, p. 131. In descending into the valley of the Narbadá over the Vindhyá Range from Bhopál, one may see by the side of the road, upon a spur of the hill, a singular pillar of sandstone rising in two spires, one turning above and rising over the other to the height of from 20 to 30 feet. On a spur of a hill half a mile distant is another sandstone pillar not quite so high. The tradition is, that the smaller pillar was the affianced bride of the latter one, who was a youth of a family of great eminence in these parts. Coming with his uncle to pay his first visit to his bride in the marriage procession (*barát*), he grew more and more impatient as he approached nearer and nearer and she shared the feeling. At last, unable to restrain himself, he jumped from his uncle's shoulders, and looked with all his might towards the spot above where his bride was said to be seated. Unhappily she felt no less impatient than he did, and they saw each other in the same moment. In that moment the bride, bridegroom, and uncle were all converted into pillars, and there they stand to this day a monument to warn mankind against too strong an inclination to indulge curiosity. It is a singular fact that in one of the most extensive tribes of the Gond population, to which this couple is said to have belonged, the bride always goes to the bridegroom in procession (*barát*) to prevent a recurrence of the calamity. This is subversing the Indian custom.

REGISTER No. 8

No. 23]. AUGUST 1885. [Vol. I

Panjab Notes and Queries,

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

EDITED BY

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BENGAL CIVIL SERVICE.

Subscription—Rs. 8 annually.

Single Numbers—Re. 1 each.

PUBLISHERS:

THE PIONEER PRESS, ALLAHABAD.

AGENTS:

LONDON ... ... MESSRS. TRÜBNER & Co.

PR. ... R PRESS, ALLAHABAD.

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Contributions to "Panjab Notes and Queries" should be addressed direct to Captain R. C. Temple, Naval and Military Club, 94, Piccadilly, London, England; or to the Editor, care of Manager, "Pioneer" Press, Allahabad.

Applications and all other communications should be addressed as heretofore to the Manager, "Pioneer" Press, Allahabad, N.-W. P.

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classes. At Kasaulí, on Sundays, is held a kind of ceremony called *chingbájání*. It is really a wrestling match, and the offerings (always voluntary) to the performers by the lookers-on go towards keeping up the great shrine at Nigáhá, in the Derá Ghází Khán District. This *chingbájání* is also used for the purpose of making, vows, &c., just as is an ordinary shrine.—*W. J. D'Gruyther.*

956. **A Saying of Kabir.**—

> *Kabírá, terí jhoprí gatkation ke pás:*
> *Jaisá karange bharange; tú kyún bhayá udás?*
>
> Kabír, if thy dwelling be with a thief,
> Why be grieved? *Thou* shalt receive as thou doest.—*R. C. Temple.*

957. **Indra—Gautama Rishi—Buddha.**—A Hindú legend relates that Indra, with the view of vindicating his position as supreme lord of Swarga, the abode of the gods, accomplished what was deemed in ancient times the miraculous feat of journeying thrice round the world. The Rishi Gautama, being desirous of rivalling Indra, walked twice round a cow while she was calving. He failed, however, in his purpose, by reason of his neglecting to make the circuit a third time. This Rishi is clearly Buddha, whose religion the Bráhmans must have thus sought to depreciate. According to a Hindú superstition, it is highly meritorious to walk thrice round a calving cow, as such an act is considered equivalent to Indra's journey thrice round the world, and one, therefore, which secures to the performer the highest place in Swarga. Can any of your readers tell me where the legend is to be found?—*E. Tyrrell Leith.*

958. **Gorakhnath in Baluchistan.**—Can any of your readers give me any information regarding Gorakhnáth (said locally to be a son of Mahádeva), and Babakináth (said to be an *avatára* (incarnation) of Gorakhnáth). They are worshipped at Hingláj, in Baluchistan. Where can I find the best account of that place—*E. T. L.*

[There is no connected account of Gorakhnáth yet published as far as I know. Nor is it known who he really was. References to him are numerous in the *Legends of the Panjáb* and in Vol. I, notes 3 and 212; Vol. II, notes 279, &c. The Sanskrit form of the name is Gorakshanátha. For accounts of Hingláj, see Hughes' *Baluchistan*, p. 148, and Masson's *Travels, IV*, 390.—Ed.]

SOCIAL CUSTOMS.

959. **Informal Marriages.**—(See Vol. II, note 14). The phrase used for such informal marriages is *chádar dálná* or *chádar urhâná*—not *chhádar*. The *chádar* is the woman's sheet thrown over the pair to be married, in the presence of the brotherhood.—*William Crooke.*

960. **Marriage Customs—Muhammad ans.** In the East of the North-West Provinces, low caste Muhammadans have a custom know n as *mánjhá*. When a couple are going to be mar ried, they have to oil themselves, wear dirty clothes, and sit still for a certain number of days before the marriage. Is this custom general among Mu- hammadans; and what is its meaning? H as it any authority in the Muhammadan law or r egu- lations?—*William Crooke.*

961. **Death Ceremonies—Use of Turm eric.** In the reports of the Nizámat Adálat of the North-West Provinces, 4th February 1852, i n the case Crown *versus* Musammát Gangá, there is a case of a woman poisoning her husband, and covering the corpse with turmeric to co nceal marks of violence. It is remarked that thi s was contrary to caste usage, which only allows this use of turmeric in the case of *females.*—*W illiam Crooke.*

962. **Ceremonies on the Threshing-flo or.**—At Awá, in the Central Dúáb, I saw the cer iony at the threshing-floor carried out as foll s:— The owner of the field put to the nortl the pile of grain a threshing-floor rake, a bu ck's muzzle, and a rope at a distance of three s ans from the pile of grain; and between these t ngs and the pile a little offering, consisting of few ears of grain, some leaves of the *madár* plant (*asclepias gigantea*), and a few flowers of som field weed (species not identified, and apparentl y not very material). All these things were put on a piece of dry cowdung. He then covere d the pile of grain with a cloth, and put in a basket three hands-full of grain, as the share of t he vil- lage priest who lights the fire at the Holí fe stival. He is known as the *Kherapat*. Part also w ent to the village *faqír*. Then he sprinkled a littl grain over the cloth, and filled a basket full of grain, which he poured back on the pile. H then bowed to the north, and muttered a pious peti- tion. He remained silent during the whol cere- mony, except when he prayed, and he fac d the north, the abode of the gods. Then he emov- ed the cloth, and the ceremony was over. This was intended to keep the grain from ghos un- til it was finally weighed. When once is weighed, the people will not touch it a know they would be detected. Conway, *Dem and Devil-lore*, Vol. II, p. 117, gives a parallel to this in a legend from the where the devil says—"It is very diff devils to obtain money, because men a to keep it locked or tied up: and w power to take anything that is mea counted: we are permitted only to tal free or common."

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VOL. II.] AUGUST 1885. [NO. 23.

RELIGION.

953. Nikalsaini Faqirs—Narangkarias.—(See Vol. II, note 557). After the battle of Gujrát and the pursuit of the enemy by Sir Walter Gilbert, the Khálsá (Sikh) army surrendered at Ráwalpindí, and giving up their arms and receiving a gratuity of a rupee each, they were permitted to disperse to their homes. A great panic prevailed among the Sikhs of the District: very many cut off their *kes* or long hair, and were in great dread of being forcibly converted to Christianity. Some months after three men were seen going about the cantonments of Ráwalpindí, dressed up in the cast-off clothes and hats of Europeans, and with shaven heads and faces. The eldest gave himself out to be the *Mahant* or chief of a sect, and the others to be his *chelás* or disciples.

The *Mahant* played upon a two-stringed instrument known as the *dutára*, and he and his *chelás* sang songs in praise of the English in general, and of John Nicholson in particular, whom they declared to be their Gurú.

It should be borne in mind that during the Sikh rule it was by no means uncommon for *faqírs* to receive, through the good offices of the Kárdárs or District Officers, assignments of land-revenue from the Central Government at Lahore, for the maintenance of religious or *quasi*-religious institutions. John Nicholson was well known to the people of Ráwalpindí. He had waged in the neighbourhood a guerrilla warfare during the hot weather of 1848 with Sirdár Ch[illegible] Singh and other rebels, and when [illegible] proclamation of the Governor-General, [illegible] the 29th March 1849, the Panjáb was [illegible] John Nicholson was appointed the first [illegible] Commissioner of Rawalpindi. There[illegible]e men, by calling themselves *Nikalsaini* [illegible]re under the idea that the Deputy Com[illegible] of the District would feel flattered at [illegible]ciated with a new sect, whose Gurú he [illegible]wledged to be, and would no doubt get [illegible]dsome *jágír* or free grant with which [illegible] a *dharmsálá* or monastery all to themselves! But when they found that they were uncared for by Nicholson (I have been told that he had them flogged once), and got nothing for their pains, their enthusiasm cooled down, and after two or three years they were heard of no more.

I often saw them, and once or twice spoke to them in 1850, and, as far as I can remember, they had not a particle of an idea concerning any of the doctrines of Christianity. They affirmed that the *Bible* was true, likewise the *Qurán* and the *Granth!* Indeed, I fancy that they were the originators of the Narangkáriás, a sect of schismatic Sikhs, which sprang up in the Ráwalpindí District about that time, and which, twenty years ago, promised to bring every Hindú in the Sind Ságar Dúáb into its fold; but afterwards, for some unknown reason, a considerable number of the converts slid back into orthodoxy, and I believe there are few Narangkáriás in the Ráwalpindí District now.

The monument to General Nicholson is at the head of the Márgalá Pass, about 16 miles from Ráwalpindí, on the Peshávar road. I never heard of any Nikalsaini *faqirs* there; indeed, I never heard of the existence of any since 1852 or 1853. Certainly never since the Mutiny.—*J. G. Delmerich.*

954. Human Sacrifices—Treasure Guardians.—(See Vol. I, note 1011; Vol. II, note 45[illegible].) The following custom is attributed to the [illegible] Rajá of Coorg. He used to proceed in person to the spot selected for burying his treasures, and there decapitate a male victim as guardian of the newly-buried store. Before the ceremony was performed, the victim was solemnly asked if he would undertake to deliver up the treasure to the king, when required, and to no one else. Overborne by the surrounding circumstances and the custom of the land, the poor wretch would answer in the affirmative.—*G. Wolfe.*

955. Sakhi Sarwar—Lakhdata Pir—Chungbajani—Athletes.—Lakhdátá Pír, who is better known as the great Sakhí Sarwar, appears to be the patron saint of the wrestling and athlete

For other forms of this harvest-floor ceremony, see Elliot's *Supplemental Glossary, s. v., chánih* and *angaungá*.—*William Crooke.*

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963. **Human Sacrifices.**—Can any one inform me in what numbers of the *Pioneer* I can find reports of recent cases regarding human sacrifice? I believe they occurred about two years ago.—*E. T. L.*

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964. **Dauri Gosains—Kanphatta Jogis—Bombay.**—The Daurí Gosáíns of Bombay correspond to the Kanphattá Jogís of the north of India. They divide themselves by families into followers of Machhandarnáth, Gorakhnáth, Bhairavnáth, and Jotínáth—(compare generally Vol. II, notes 279, etc.). Their religious guides are their own slit-eared Gosáíns. The slitting of the ear is performed in youth, and is done with a small knife. Into the slit is inserted a brass ring, and at the same time the *sailí* (a woollen string) is hung round the neck, and to this is attached the *shingí* (a wooden pipe). The *jholi* (wallet) is presented to the novice, and hung on to his left shoulder, under the left arm, and in it is placed a hollow gourd. A drum, called the *daur*, is then placed in his hand, and he is called upon to do homage to an iron trident *tirsúl* (the emblem of Siva). When this worship is over, he assumes the mendicant's office, and starts on his first (religious) begging expedition. This is henceforth his daily occupation, and the only variation is, that on Sundays he carries a trident. The above described ceremony is the initiation into the Gurúship, and is wound up with a feast.

Every head of a family keeps his own Gurú, and sons do not necessarily follow the Gurú of their fathers, or one brother that of another, and so on.

The most successful beggars among them are those most in request as sons-in-law. The ceremony of marriage is so far peculiar that the bride and bridegroom are made to stand face to face on platters made of the leaves of the *palás* tree (*butea frondosa*).

They are very close with their money hoards, and it is a necessary ceremony for the son of a dying Daurí Gosáín to ask him where his money is hidden or deposited. After death the body is rubbed over with the ashes of cowdung-cakes, and covered up with an ochre-coloured cloth. It is then carried to burial in a sitting posture, wrapped up in a blanket, on the shoulders of two men. A conch is blown before the procession. The corpse is buried sitting, the funeral party singing the while. If a Gosáín has no male heir, his begging gourd is buried with him.—*K. Raghunáthjí.*

965. **War Dance of Khataks.**—In a telegram published in the *Pioneer* of the 8th April 1885, giving an account of the banquet to the Amír 'Abdu'r-Rahmán of Kábul, allusion is made to a war-dance of the Khataks in the following terms:—An evening party was held, and was largely attended. A big bonfire was lighted, round which a party of Khataks performed a wild war-dance, which was watched with some interest for some time. Can any one let me know who the Khataks are, and what is the habitat of the tribe? Are they the same as, or at least a collateral branch of, the tribe or caste known in Upper India as Khatíks, who have now for the most part given up the vocation of hunting and trapping, and taken to that of fowl-rearing, pig-rearing, following the trade of butchers, millstone-making, &c.? Can any one give a history of this war-dance? What are the attitudes of the men? What the dress? And what are the weapons used or brandished during the performance? With what legends or traditions is the dance associated? And why is it danced round a bonfire? Is it associated with the worship of any particular deity? If so, what is his name and character? —*John C. Nesfield.*

[The Khataks are Patháns, and can have no connection with the Hindú Khatíks. Ibbetson's *Outlines of Panjáb Ethnography* will give all useful information on the subject.—Ed.].

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966. **Setting free Prisoners—Birth Custom.**—Recently the birth of an heir to the Rájá of Bastar, in the Central Provinces, "in accordance with ancient custom," was celebrated by a general gaol delivery. How far is this the case still in India?—*R. C. Temple.*

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967. **Death Customs—Oudh.**—Among Arorás and Khatrís when a person dies, a lamp facing the south is lighted for 10 days, under the impression that the soul wants a light on its way to the next world. By "lamp" is meant a *chirágh*, the wick of which can be made to face any direction at will, and the reason that the south is chosen on this occasion is, that the dying man is always so placed that he may die with his head to the north and feet to the south, and thus the south is the direction he will take after death. On account of this custom it is at other times very unlucky to light a *chirágh* facing the south.

Just before death curds are put into the dying man's mouth, because he can procure all food in the next world except curds.

It is customary sometimes, when life is dispaired of, to weigh the patient against grain in the hope of prolonging life.—*Kakku Mall, Faizábád.*

968. **Birth Custom—Oudh—Drums—Girls.**—Drums are not beaten on the birth of a girl as on the birth of a boy.—*Kakku Mall, Faizábád.*

969. **Smelling for Kissing—Oudh.**—Pindás (cakes) in the *Srádh* (funeral) and other ceremonies are smelt instead of kissed.—*Kakku Mall, Faizábád.*

970. **Ganges Water—An Oath.**—A Singapore paper reports that a Bengali was charged before a Magistrate there with assault and in his defence he said that if the prosecutor would swear by Ganges water that he had been assaulted, he would not deny it. The prosecutor agreed, and as there was no Ganges water to be got, water was supplied from the municipal pipes, of which he put some into his hands, and swore he had been assaulted. Upon this the defendant was fined two dollars, and professed himself satisfied.

This is a process I have of course often seen gone through in India; but the question is, what is the idea passing through the native mind on such occasions which prevents them always from going against an oath so taken? I have never known a man go any further than an angry exclamation that the opposite party had committed perjury.—*R. C. Temple.*

971. **Opprobrious names—Kharate-pathicha—Bombay.**—If a woman have a child that lives, and after it have several more that die early the living child is called *Kharáte-páthichá* or sweep-back, from the following ceremony performed with a view that any succeeding children may live. The child is seated on a low stool, and the house-hold broom is passed over its back upside down, so that its handle lightly strikes him.—*Káshíbáí, K. R.*

972. **Pregnancy—Problems—Bombay.**—It is exceedingly unlucky for a grandmother, mother, and daughter to be all pregnant at the same time, and if they are all delivered safely, a sandal-wood grindstone or *sán* is presented to a neighbouring temple.—*Sundrábáí, K. R.*

973. **Pregnancy—Problems—Bombay.**—Among Prabhús to satisfy the longings of a pregnant woman she is dressed up as a Pársí or Musalmán lady, or as a dancing-girl, and shown off to near relatives and friends of the family.—*Sundrábáí, K. R.*

974. **Naming Custom.**—If a child cry incessantly it is believed to be an ancestor born again into the family, crying for its old name. The parents then vow if it cease crying, to name it after an ancestor. Should it so cease, an old family name is given it.—*Sundrábáí, K. R.*

975. **Fondling Children—Panjabi Hindus.**—A *young* father may never take his child into his lap or fondle it in presence of his own parents, or even notice it: nor will he permit his sister or other relative to bring it to him at such times. There is much family joking over this. It is considered most objectionable among respectable Hindús for him to fondle or play with his baby.—*Máyá Dás.*

976. **Marriage by capture—Survival—Abuse of the Bridegroom.**—The custom of abusing the bridegroom by the bride's relations in the most shameful language, on the occasion of his coming to fetch away the bride, so prevalent among Hindús in the Panjáb, is accounted for there by the fact that the bride's relatives are looked upon, *ipso facto*, as inferior to the bridegroom's, and this privilege of abuse on this occasion is permitted in order to make up for the voluntary loss of relative position incurred. The bridegroom's mother and sister are included in the abusive language used, and if he have children already, his former parents-in-law are also included.—*Máyá Dás.*

[This looks like a clear survival of marriage by capture of the bride.—Ed.].

977. **Clothing—Colours—Hindus.**—Hindu widows can only wear white clothing; colour is reserved for women under coverture. Certain other Hindús can never wear a white turban, nor can they allow their sons to do so. The proper colours are red or yellow.—*Chaina Mall.*

978. **Honorific Titles.**—Overseers of post horses or stables are called Risáldár or Commander of Cavalry. Deputy Inspectors of Police are called Dárogha, formerly a title of much importance under the Mughals.—*Chaina Mall.*

979. **Honorific Titles—Sayyids.**—Every Sayyid in the Panjáb is called Sháh Sáhib, as every Sayyid in the North-West Provinces is called Mír Sáhib.—*J. G. Delmerick.*

FOLKLORE.

980. **Hasan Abdal—A disputed legend.** (See Vol. II, note 642). Regarding the legend of Hasan Abdál and Gúrú Nának, on reference to my diary dated the 11th February 186[illegible], when I was last encamped at Hasan Abdál, I find that I wrote as follows:—

It is related that in days of yore there was no water here. Hasan, a Gújar, had a cattle-pen where the town now stands, and he used t[illegible]

water his cattle at the Haroh River. Bábá Walí Kandahárí, who has a hundred and twenty-six other appellations, came here and performed chih'[l] penance—see Vol. I, note 675—and asked Hasan for some water for his ablutions. The Gújar went to the Haroh for it, but there was so much delay in fetching it that the Saint became impatient, and struck his tongs into the limestone rock, whence a copious spring of limpid water gushed out, which has kept flowing ever since. The shrine of the holy man is on the top of the hill adjoining. He is often called Sháh Walí Abdálí, and hence the name of the town, which is a compound of Hasan (the Gújar) and Abdál (the Saint). It is asserted that he still lives; and on this account he is sometimes styled Hayátu'l-Mír.

Here there are also a Hindú bathing place and a *dharmsálá*, constructed by Sirdár Harí Singh Nalvá. At this point the people show a stone with the impression of a man's hand. The priest tells you that once upon a time Bábá Nának came here, and feeling very thirsty sent two of his disciples to Bábá Walí on the top of the hill for water. The latter sent word to say that if their master was a saint, he could procure water anywhere to appease his thirst, and at the same time he rolled down a stone after them. Bábá Nának stayed the progress of the stone with his outstretched hand, leaving the impression of his fingers indelibly fixed in it, and thenceforth from under it a spring of water has always continued to flow.

But there are many persons still living in the town who openly deny the truth of this story. They remember to have grazed their buffaloes on the site of the tank and temple. They state that one Kamán, a mason, for his own amusement cut out on a stone the impression of a hand, and that on one occasion during the reign of Ranjít Singh, the Sikhs having resolved to punish the inhabitants of the place for some marauding act, they all ran away, except one Nájú, a *faqír*, to the Gandgarh mountain. Nájú was caught, but he declared that he was one of Bábá Nának's *faqírs*. He was asked how he came to know Bábá Nának, whereupon he showed the handiwork of Kamán, and invented the tale. The Sikhs believed him and set up the stone. Nandá, a very old man, and a Hindú, who is, moreover, a highly respectable resident of the town, admits that before Ranjít Singh's time there was no shrine or place for Hindú worship at Hasan Abdál.—*J. G. Delmerick.*

981. **Securing Issue—Burning houses.**—(See Vol. I, notes 770, &c.) I have been informed that a barren woman should burn seven houses to secure issue. I find in the *Indian Witness* of the 7th March 1885, p. 113, the following paragraph:—"Two women are on trial in the Satárá District, Deccan, for arson. An astrologer told them that they would bear children if they set fire to seven houses, and they did so."—*M. Millett.*

982. **Clothing — Silken— Woollen—Vegetable.**—It is universally believed among Hindús that silken or woollen clothing is purer than vegetable clothing, as the latter requires constant purification. Silken and woollen clothes are not defiled in their ideas when touched by scavengers or other low caste people.—*Chaina Mall.*

983. **Sacred things—Hindu.**—Among metals, gold and silver; among trees, the *pipal* (*ficus religiosa*), the *bar* (*ficus Indica*); among quadrupeds the cow and the horse; among birds the *garur*, (kingfisher), are all sacred to Hindús.—*Chaina Mall.*

984. **Hissing fire.**—If high-caste Hindú women hear a fire hissing, they say "*bhakh nidiá karanwálí nún*, consume the backbiter, because the hissing is supposed to represent the wrath of the Goddess of Fire to the evil habit of backbiting.—*Májá Dás.*

985. **Doors facing South unlucky—Oudh.**—The principal entrance to a house and the principal drain must never face the south: possibly because the soul on its way to the next world is supposed to travel southwards.—*Kakku Mall, Faizábád.*

986. **Omens—Dreams—Hindus—Bombay.**

(*a*). It is unlucky to see any one wearin[g] broken ornaments for the head, ea[rs] other parts of the body.

(*b*). It means ruin to hear any on[e] at the top of the voice, or [a] noise, or reproach of yours[elf] your back or to your face.

(*c*). It portends danger from th[e] dream of having touched a Char[...] caste person).

(*d*). To dream of cohabiting wit[h] in her courses or of shaving to become a giant. To av[...] should bathe at the first c[...]

(*e*). It is unlucky to be eat[ing] *ghí*, oil, curds, milk or [...] stances: also to see i[...] body.

(*f*). To see yourself [...] (*garochan or hartá*[...] (*nílangan*), porten[...]

(*g*). If you see yourself daubed with marrow or flesh or butter, or with the pith or sap of plants, or any nauseating substance, means great misfortune.

(*h*). If you see yourself swallowing the sun or moon, you will become the happy ruler of a country in which the mountains and seas are of gold.

(*i*). To dine in your dreams on the top of a high mountain or to swim through a deep and large sea, is to become the commandant of a large force, however humble your station in life.

(*j*). To eat ordure or vomit without being disgusted thereat, or even to see them or to be daubed with them, means great future profit to a man or a woman.

(*k*). To be eating the human head, feet or hands, is to become a king, or to obtain 1,000 gold coins.

(*l*). To be diving into deep water with your family is to become wealthy.

(*m*). It will cure you of a disease to see your parents or family gods and reverence them, but it will afflict you with a disease to see them and neglect them.

(*n*). It brings the Goddess of Wealth into your power to see rain or a mountain covered with fruit-laden trees and flowers or a lighted fire.

(*o*). To dream of a bird or a four-footed animal and to immediately awake means the marrying of a handsome wife with a great retinue.

(*p*). If a serpent, worm, bird or animal bite you without frightening you, you will become rich.—*K. Raghunáthjí.*

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[illegible] **Unlucky Days.**—It is unlucky in the [illegible] to give away money on a Sunday [illegible] Not even wages are so given by Hin[illegible] [illegible]*Jukes.*

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[illegible] **Unlucky Days for Travelling.**—(See [illegible]ote 21). The travelling on certain days [illegible]rth, south-east or west is understood to [illegible] in the Deraját; but the superstition is [illegible] heeded. However, travelling in any [illegible] a Wednesday is held to be unlucky, [illegible]ne.—*A. Jukes.*

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[illegible]ation—Milk-blood—Mahdi.—[illegible] 012). The objection to vaccina[illegible] he milk-blood child arises from [illegible]lividual to be born with milk [illegible]m Mahdí, the future Saviour [illegible]eople. It is believed that he [illegible] or Turkey.—*A. Jukes.*

990. **Hares forbidden to Musalmans.**—(See Vol. I, note 108). Shíah Musalmáns do not eat the hare on account of the superstition that hares were primarily born from the menstruating [illegible] of women, and they say that by washing the flesh of the hare, it all runs away in the water, leaving only the bones.—*A. Jukes.*

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991. **Ghosts—Turned Feet and Heads.**—In India, the belief exists that a ghost, when appearing in human form, may be recognized by having the legs and feet reversed. This superstition dates from very ancient times, for S[illegible] mentions wild men in India whose heels are in front, and the instep and toes are turned backwards. These monsters are likewise referred to by Klesias and Bæto. They were known to the Greeks as *Antipodes* or *Opisthodaktuloi*, and appear in the *Mahábhárata* and *Rámáyana* under the name of *Páschádangulajas*. Similar myths are to be found in other parts of the world. In Arabia and Persia, for example, a certain order of evil spirits have the same physical peculiarity. Among the Isubus, the water-god Jiengu or Njengu is supposed to walk with feet reversed. So also the mythic being Matuzu, whom Saraua or Umauri, the Evil Spirit, sent against Mauri, the Good Spirit, when he formed a woman out of the gum of a tree after the Flood. In other legends of the [illegible] nature it is the elbows or the head which [illegible] reversed. Thus, the Natives of the Melanesian Islands tell of superhuman beings of either [illegible] greater or much smaller stature than men, with very long arms and with nails like birds' claws, or with knees and elbows the wrong s[illegible] most. Again, the peasants in many D[illegible] Germany believe that a witch may be [illegible] her face being placed at the back of [illegible] head. Closely connected with the same concep[illegible] will presently be shown, are the tales of Headless beings. Taylor deals with the whole class of legends relating to monster tribes as myths of error, perversion, and exaggeration, and attributes them to the too literal sense in which the [illegible] ant accepted the metaphorical descriptions given of strange races. In some cases this e[illegible] tion is no doubt correct, but not in others.

As regards the mythical accounts to [illegible] I have specially referred, I believe that [illegible] also traceable to another source, *viz*., th[illegible] spread belief in the return of the ghost of the deceased in its power of injuring the living. The following facts will make this clear:—According to an Icelandic legend, Ján engaged in combat with a brigand, who threatened that if he fell he would return and slay his foe. Ján cut off the brigand's head, and in order to prevent his threat being executed, clapped it on to the hind part of the corpse. A similar tale occurs in Saxo

Grammaticus. In Germany, in order to guard against being haunted by the ghost of the deceased, his corpse must be placed with the face looking towards the door, and must be carried out feet foremost. The Slav population of the east of Prussia, also, to prevent a vampyre from rising from its grave and sucking the life-blood of its victims, used to cut off the head and place it under the armour at the feet of the corpse, or shovelled in earth between the severed head and the trunk; or else they turned the corpse round with the face downwards and filled the mouth with earth. This is akin to the common superstition in Europe, that ghosts frequently appear without a head or with the head under the arm. Cognate to such beings are the Blemmyæ, described by Pliny as headless, with eyes and mouth in their chests; the monster subjects of Prester John; and those of whom Shakespeare wrote "whose heads do grow beneath their shoulders." The same idea gave rise to the Servian superstition, that if a witch is in a trance, her body should be turned round so that her spirit, which is absent at the devil's revels, may not be able to re-enter it.—*E. Tyrrell Leith.*

992. **Masan—Saya—Witchcraft.**—*Masán* or *sáya* is the term used to express a common custom savouring of witchcraft. A woman will collect the ashes of a *masán* or burning-ground, and throw them over an enemy's child. This causes that child to waste away till it dies, or her own child to fatten, whence the proverb *sáhúkár ko kisán, bálak ko masán*; the banker fattens on a peasant like a child on *masán*.—*R. C. Temple.*

993. **Cures — Guinea-worm — Hindus — Bombay.**—The following is a common cure among Bombay *Hindús* for guinea-worm:—Make seven circles round the place, and repeat the following *mantrá* at each circle, and the guinea-worm will dry up: *Errabil alamin ye i muridrá Shafá kun*: this is incorrect Persian (and so ? of Musalmán origin) for *Yá Rabbu'l'alamin, in muríd rá Shafá kun!* O God of the two worlds, give healing to thy disciple.—*B. V. Shastri.*

994. **Churel—Kangra District.**—(See Vol. II, note 5). If a Hindú woman dies during pregnancy or within ten days of delivery, she becomes a *churel* or female ghost, and her spirit longs for her child, but she is a great curse to all others. On the way to the burning-ground a sorcerer nails her spirit down, and causes *sarson* or *rái* (kinds of mustard) seeds to be sprinkled along the road. This is to prevent her spirit from re-appearing at night to fetch her child and annoying others. The idea is, that she will stay to pick up the seeds in her way, and so be occupied till the morning, by which time she must return. This goes on till she forgets all about her child.—*Sardaru Balhari.*

995. **Snake-bite—Cures—Guga Pir.**—There is a man at Dharmsálá, in the Kángrá District, who allows himself to be bitten by a poisonous snake once a year in the rainy season. It is said that he was first bitten by a cobra (*kharpá phaniar*), and was carried to Kútiáridá Gogá, a shrine of Gúgá Pír, and after prayers for five days was cured, but that he was so ill before he reached it that he had lost his senses and the use of his eyes and limbs.

This capacity for imbibing cobra poison once a year is not confined to this individual, but is claimed by several persons in the District. They never appear to be any the worse for the ordeal. They are said to give out a peculiar odour, and to feel a kind of intoxication when the time for it comes round, and then try as they may, they cannot escape it. After being bitten they recover in a few days. Some wise men say that this happens because the serpent that bites is a female. Can any one explain the notion?—*Sardaru Balhari.*

TRIBES AND CASTES.

996. **Rajput Tribes of Eastern Hills.**—(See Ibbetson's *Outlines of Panjáb Ethnology*, para. 457). The ruling family of Biláspúr is Chandel. It traces its origin to Chanderí, in Central India. Mián Bhangi, the Wazír, told Sir H.B. Edwardes, in 1862, that they came from that place 500 or 600 years ago, when Rájá Bír Chand, the Rájá's ancestor, seized the country on the Satluj, part of which now forms the Biláspúr State. The Rájá's Capital was at Anandpúr Makhowál, lower down the Satluj, and now in the Hoshiárpúr District, until the time of Mahárájá Ranjít Singh of Lahore, when Díwán Mohkam Chand wrested it from him in a bloody battle. The Chandels were long rulers of Mahobá Khajuráhú, in Central India, and there seems no reason for suggesting connection with the Chandáls but the name. The Pathániás are not of the same stock as the Katoches, but are Túnwars from Dehlí. Barnes (*Kángrá Settlement Report*, para. 41) says that their ancestor, Jet Pál, sometimes called Rána Bhet, established himself at Pathánkot about 700 years ago. The first acquisitions of the family were in the plains at the head of the Bárí Doáb. They afterwards withdrew into the hills, and Núrpúr became their Capital about 230 years before he wrote, in the reign of Rájá Bású, taking its name from the Empress Núr Jahán. The proprietors of the Pathánkot *'iláqa* transferred from Kángrá to Gurdáspúr, are, he says, principally Pathániá Rájpúts, but in the recent census none appear to have returned themselves under that designation.

The Dúdwál or Dodh Rájpúts hold 22 villages in Bit Mánaswál, but it does not appear that their name can be connected with Datárpúr or with Dádá. The Datárpúr family was an offshoot of the Rájás of Dádá Síbá, and was hence known as Dádwál (not Dúdwál), and both the Síbá and the Datárpúr Rájás were descended from the Katoch reigning family of Kángrá. There seems to be some confusion in this paragraph between Dádwál and Dodh or Dúdwál Rájpúts.

The Nárús of Hoshiárpúr are mostly Muhammadans, as are all those of Jálandhar, though in Gurdáspúr there are Hindú Nárús. But the Shankar Banot Rájpúts near Garhshankar (the Shankar Banot of the *Aín Akbarí*) in Hoshiárpúr, who are Hindús, say they are of the same origin as the Nárús.—*D. G. B.*

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997. **The Juds of the Salt Range.**—(See Ibbetson's *Outlines of Panjáb Ethnology*, paras. 454, 465). General Cunningham's theory of the identity of this tribe with the Awáns who have taken their place is apparently erroneous. In a letter from Colonel J. W. H. Johnstone in the *Proceedings of the Asiatic Society of Bengal* for 1881, at p. 50, he states that there is still a tribe of Jods in the part of the country where Bábar found them, and that they are now regarded as a branch of the Janjúhás; and he explains the Awáns having got possession of their territory by the changes caused by the irruption of the Marwats from the hills, the 'Ísákhel Níázís, who then held Bannú being displaced by the Marwats, and ejecting the Awáns from 'Ísákhel and Miánwálí, and the Awáns, being thus driven into the hills, themselves dispossessing the Jods and Janjúhás. The Jods appear to have been, like the Janjúhás and, unlike the Awáns, Rájpúts, and may easily, on losing their importance, have come to be looked upon as a branch of the larger Janjúhá tribe.—*D. G. B.*

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998. **Mangs — Mahars — Tribal jealousy — Bombay.**—There exists a bitter jealousy between the Mángs and the Mahárs, and a Máng considers it the proudest moment of his life when he is called on to hang a Mahár. The Máng despises the Mahár because he eats beef, and the Mahár the Máng because he eats pork.—*K. Raghunáthji.*

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999. **Mahars—Legend—Bombay.**—(See Vol. II, note 277).—The Mahárs say their tribal name came about thus:—One day when Párbatí was bathing, she touched some drops of blood on a leaf, and out of them created a handsome babe, [wh]ich she took home to Siva, who named him [Ma]hámuni. While still a child he one day crawled [out] of the house, and seeing a dead cow began to [eat] it, and Siva in a rage then and there named him Mahábári, the Great Eater. From him are the Mahárs descended.—*K. Raghunáthji.*

1000. **The Jats of the Dera Ghazi Khan District.**—(See Vol. I, p. 880). All non-Baloch Muhammadans of Derá Ghází Khán District are called Jats by the Hindús, whether they be educated or not, rich or poor. Muhammadans apply the name commonly to villagers and cultivators and only as a term of reproach in towns, if they are particularly stupid. The real Jats call themselves Jat جت and their language Jatakí جتکی. Jaghdal and Jaghdalí are Balochí terms.—*A. Jukes.*

1001. **The Indian Origin of Gipsies.**—In Poland they are called Zingani; in Italy, Zingari; in France, Bohemians; in Germany, Zigeuners, and so on. The Persians, it is stated, apply to them a name meaning "Black Indians;" while their most ancient name is that of Sinte, which is supposed to be connected with Sind, a native name for the Indus. A French writer has endeavoured to prove that for three thousand years past there have been in Europe wandering tribes bearing a name similar to the one last mentioned. It has indeed been a pet theory with many observers that the gipsies are of Indian origin. Mr. Morwood, in his newly-published work, *O[ur] G[ip]sies*, quotes with approval the idea that the [gipsies may] be traced to the Súdras of Hindústán. A [gentle]man, said to have been long resident in [India], has furnished him with a list of gipsy words with their supposed Hindustání equivalents. The latter are most barbarous versions, but are still in most cases recognizable, and do bear a close resemblance to the words said to be true gipsy ones. Thus the Hindustání word *chhattar* (*chhatar*), meaning, as given by Mr. Morwood's informant), an umbrella, is identical, it is said, with the gipsy name for a tent; while *chúmá*, a kiss; *lo[n]*, salt; *sing*, horn; *chor*, thief; *dukh*, pain; *jíbh*, tongue; *kán*, the ear; *bál*, the hair; *páni*, water; *dádá*, father; *rúp*, silver, and *rát*, night; with many others, appear to correspond with gipsy terms for the same ideas. Lord Teignmouth, it is said, once addressed a young Gipsy woman, thus:—"*Tu [bará] chor* (thou art a great thief), when she simply replied—"No: I'm not a thief; I live b[y] fortune-telling." The writers who refer to the [Súdra]s of India seem to be unaware that that na[me] covers a vast multitude, by far the greater port[ion] of the Hindú population of India. In fact, of the four great traditional classes or castes—Brahmans, Kshatriyas, Vaisyas, and Súdras—the fir[st] and last are now the only ones generally distinguishable. What these writers mean by Súdras is evident from the fact that Mr. Morwood attaches the word *pariah* as a synonym. A Súdra is by no means necessarily a *pariah*, for many who would not

...n the caste name, occupy high positions in ... service of the State, as well as in social life. ... there are aboriginal or supposed aboriginal ...s ouside the Hindú pale, and therefore not ...as at all, who have been thought by English ...als in India to bear a close resemblance in ... habits, and to a certain degree also in their ...ical characteristics, to the gipsies of Europe. ... are the Sánsís of Northern India. Dr. Old... in his *Statistical Memoir of the Ghâzîpûr District*, ... some interesting facts bearing on this sub... These tribes are notorious thieves, and ... a secret language which Sir Henry Elliot ... great pains to investigate.—*Pioneer.*

[... important *Gipsy Index* by Mrs. Grierson, now being ...ed in the *Indian Antiquary*, will go far to show that very ... the gipsy words of Europe are closely connected with ... Bihárí and Eastern Hindí; and Mr. G. A. Grierson, in ...oduction to the same, shows clearly that not only the ...but the grammatical forms are nearly related.—Ed.]

LANGUAGE.

...02. **Ogre, a derivation.**—(See Vol. I, notes ...36, &c., vide *Index*). This word is most pro...y derived from *Oegir*, the God of the Stormy ...n the Edda, and one of the Norse Triad of ...ental deities, *Kári*, *Oegir*, and *Logi*, *i.e.*, (Air, ...r, and Fire), who reappear as *Fasolt*, *Ecke*, ...*Woenrôt*, in later German myth. *Oegir* is ...alled *Gymir*, a name closely akin to *Hymir* ...Vinter or the Wintry Sea), a giant who de...men. In the tongue of Canton Grisons, the ...name is preserved in the form of *Oger*. J. ... (*Deutsche Mythologie*, 4th Ed., Vol. I, p. 196), ...the word the meaning of "terrible," and ...it to the root *aga*, *óg*. From this he derives ...lowing:—Gothic, *agis* (*phobos*), *óg* (*phobeo*...) Old High German, *akiso*, *egiso*; Anglo... *egesa* (horror); Old High German, *akí*, *ekí*; ...Saxon, *ege* (terror); Old Norse, *oeja* (*terrori*...) ...o these we may add the English *awe*. He ...nts out how important is the agreement ...eanos and Ogén, whence the Latin *Ocea*... ...rom the above, it would appear that the ...t *Aghorí* and the Norse *Oegir* are both de... ...m a common Aryan root.—*E. Tyrrell Leith.*

...3. **Foreign words in Hindustani.**—In the ...*y* for February 28th, 1885, is a review of ...'s *Hindustání Dictionary* by Mr. C. J. Lyall. Mr. Lyall mentions some words of English which are omitted in the *Dictionary*, and ... them "*giles* (braces, derivation doubtful)." ...ual form of this word is "*gálas*" not "*giles*," ... derivation from English "gallows" is, I ...ndisputable. This word still retains the ...g of "braces" provincially and in America. ...all also mentions the common word *márkín* ...ted by Platts. Fallon also omits it. The derivation of this word is, I believe, from *Americani*. It may be noted in this connection that in the Levant fine cotton cloths are known as *American*.

In *potarsílí* (or rather *pitarselí*), Mr. Lyall supplies the missing derivation; the Dutch *petersilie*. (See note 492, Vol. II, *s. v.*). *Jín*, jean or white drill, is an importation from America, where "jeans" is the term most in use.—*M. L. Dames.*

1004. **Portuguese words in Hindustani.**—In note 492, Vol. II, for *Ingrez* read *Inglez*, and for *iyão* read *inhame*.—*M. L. Dames.*

1005. **Khidmatgar's Corruptions of English.**—(See Vol. II, note 384).

Grîlâân	...	gridiron. (Here shown in a Persian form as "grill-holder").
Wain	...	wine-glass.
Ketalí	...	kettle.
Firâi-pân	...	frying-pan.
Kántar	...	decanter.
Botal	...	bottle.
Gazat	...	dessert.
Albiles	...	all-blaze stewpan.
Pálagilás	...	asparagus.
Kastal	...	custard.
Hansaleri	...	horse-radish. This is a curious corruption, and apparently influenced by *salerí*—celery.—*M. L. Dames.*

1006. **Corruptions of English—Laisansdar.**—*Laisansdâr* is a universal word for license-holder. The Persian termination *dâr* being tacked on to the English word license.—*R. C. Temple.*

1007. **Corruptions of English—Luswala—Footpad.**—*Lúswálá* is a very common word about barracks, meaning a native "unauthorized loafer; footpad, bad character." With some hesitation I derive it from "loose" + *wálá*, the *wálá* being equal to the English termination—"er."—*R. C. Temple.*

1008. **Kirich, a sword.**—Natives distinguish the straight European sword from the curved Oriental sword by calling the former *kirich* and the latter *talwár*. A policeman in giving a list lately of articles seized under the Arms Act, began with *talwár, ek; kirich, ek; bandúq, pín fair, ek;* and so on; this last being a "pin-fire" rifle. Fallon calls *kirich* Hindí, and says it is derived from the Malay *kiris* (*sic*). Is this so? Natives do not recognize *kirich* as Hindí, and think it English. Crawford's *Malay Dictionary* gives *kris, kres, and káris* for dagger, the well-known Malay "crease."—*R. C. Temple.*

1009. **Kanjihauz—Congee-house, a prison—A Pound.**—*Kanjihauz* is the ordinary word all over India for a temporary prison or lock-up and a cattle-pound. The derivation I have always heard for it is from an old custom in the Madras army, by which a soldier condemned to the "cells" was fed while there on *kanjí* (not *kánjí*), a Tamil word meaning rice-gruel, and also food in general. The *hauz* is the English house, and *kánjí-hauz* is the Anglo-Indian "congee-house" or military cells or temporary prison, a lock-up, and thence vicariously a cattle-pound. *Kánjí* is, however, good Hindí with a Sanskrit derivation, and means there the sour or fermenting water of boiled rice. Whether the Tamil *kanjí* is an importation from Sanskrit or not, its meaning in that language favours the derivation above given.—*R. C. Temple.*

1010. **Chhi-chhi Dialect—Hall.**—Hall-room (*sic*) is constantly used for the English "parlour" among the middle class Eurasians.

1011. **Divisions of the Day.**—(See Vol. I, note 714. In the Deraját the following terms are used:—

(1). Before daylight: *dhammí velá* and *namáz velá*.

(2). Half an hour after sunrise: *kánán dín charhá*.

(3). Afternoon: 4 or 5 P. M.: *dígar velá* is sometimes used by Hindús.

(4). Evening: *tarkálán velá* and *nímáshán velá* are both common.

(5). Evening prayer: *askú velá*.

(6). Bedtime: *Summanr velá*.—*A. Jukes.*

1012. **Corruptions of English Words of Command—Police Drill.**—

Chandail hik:—Stand at ease.
Sapat ham:—Support arms.
Uchí púchí:—Open pouches.
Fikas bent:—Fix bayonets.

These I have heard myself while watching policemen drill. No doubt police officers could give us many more such.—*W. J. D'Gruyther.*

1013. **Gitpit—English.**—Why do mimics (*bhánr* or *bahrúpiyá*), when imitating the English, say "*gitpit gitpit boltá hai*; he speaks English." Is it because of the number of cerebral '*t*'s in English?—*William Crooke.*

1014. **Gitpit—Laitpait.**—*Gitpit* for the English language is in common use. See *Legends of the Panjáb*, Vol. II, p. 368, where we find *gitpit bolí chhor de, Farídan, sídhí bolí le*; give up jargon, Fraser, and take to plain speech. Fallon, *New Hind. Dict.*, *s. v.*, quotes a remarkable cou which seems to give a clue to the word:—

"*Gitpit gitpit*" *gorá bole, lait-pait Kaptán;*
Kurtí pahin jilangwá kúde; Mejar kare kamán
"*Gitpit*" says the soldier, "left-right" the tain;
The "sepoys" prance in uniform (while, Major has command.

This seems to suggest that *gitpit* गिट is a corruption of *lait-pait* लैट पैट, the mil word of command.—*R. C. Temple.*

1015. **Corruption of English.**—(See Vo note 384 *ff.*—*Bikat-pikat*—the post of a *chau* on duty: English, picket.

Paniyar.—A water-dog from *pání*, water. S ers appear to mix it up somehow with "spa or "pointer." There is a story (*si non è ver trovato*) of a sweeper bringing round a small t for sale, and describing him as a *pistaul* "*pan* *i. e.*, a small gun-dog!

Pretfárm.—*Pret* by itself is the usual corrup of "parade."* My servants call the railway "P form," *pretfárm*. One Munshí tells me that *fárm* is Hindí and *pletfárm* Persian!

Bumpullis, a latrine. The latter part is pos for "place."

Guldánk and *búldánk*, "bull-dog."
Trel is the usual *khidmatgárí* for "tray."
Rapat is a "report."—*William Crooke.*

1016. **Corruptions of English.**—

(1). *Chikkí* is a cheque.

(2). *Lián* and *álán* for lien.

(3). *Gárd* and *gárdá*, a barrack guard. a shop in regimental lines, as *gárd*, the regimental shoemaker's

(4). *Barík*, plus *baríkán*, barracks.

(5). *Korat*, a Court Inspector of Police

(6). *Abrez*, an average.

(7) *Dabal rotí*, an English loaf: *lit.* a loaf. *Rotí* in the Vernacula specific not a generic term lik English bread, by which it is tra ed usually. *Rotí* means any ea made of wheat or of bread, bread itself. The mis in very funny translati as "one bread" or "he e a day," "which litera *rotí*' or *woh pánch rotí* *hai*."

(8). *Kaunsal*: *lit.* council, for tribal assemblage.—

GEOGRAPHY.

7. Briggs' Ferishta—Correct reading of Names.—In the *History of the Kings of Multán* [Br]iggs' translation of Ferishta, many names of [place]s are transliterated so incorrectly as to be [inc]apable of recognition, and without their iden[tifica]tion it is impossible to follow the course of [event]s. The following corrections are useful :—

[Sh]ervy : Vol. IV, pp. 385, 388, 395, &c. This [shoul]d be read Shor or Shorkot, which is situated [near t]he Chanáb, on the left bank, a little above [its ju]nction with the Rávî. Shorkot is still [frequentl]y called Shor.

[B]hmra : Vol. IV, p. 305, should be read Bherá. [...] Vol. IV, pp. 386, 388, should be read Chani[ot]. [...] p. 386, line 3, the "expectation of receiving [fr]om Khusháb" should be "from Khusháb, and Chaniot."

[...]a, which is frequently mentioned, is the well [kno]wn of Uchh now in Bahâwalpúr territory, [on the] banks of the Satluj.

Girvur : Vol. IV, p. 386, should be Kot [...] situated in the Leiá *tahsíl* of the Derá [...] Khán District, near the Indus.

[...]h Sohráb Duvally : Vol. IV, p. 388, should [be] Malik Sohráb Dodáhí (or Dodáí), who [seem]s to be the Sohráb Khán Dodáí of Baloch [...] (Vol. II, note 55). That he really was [brough]t into contact with Mír Chákur, the Rind [...] appears from the events related under the [...] Mahmúd Langáh (Briggs, Vol. IV, p. 396). [I]n the MS. used by Briggs the origin of [...] Jakur Zund" w[...] [...] زند جاکر مہر ,t[...] [...]n the points. In [...] [h]owever, an entirel[y] [...] [...]r 'Imád Karvízí. [...]en as Mírzá Shab[...] [...]y as in Briggs.

[...]s passage also for S[...] [H]istory of Sind (Brig[gs] [...] *Nunda*) also, for Sew[...]

HISTORY

Dabsalim— Devasarm[an]. [T]he native historians of the [...] Ghazní in India call the ru[ler ...] [...]y by the generic name or [...] or Dábsalím : (See Vol [...]) [Th]is word is very interest[ing ...] [appar]ently purely literary orig[in ...] or Pilpai have been for[...] [...]d words to Oriental writ[ers ...] [o]f which *Anwár-i-Suhaili* [and *Kalila wa*] *Dimna* are now the most familiar. The Indian origin of these tales is now well known, and what is interesting in the present connection is, that the stories of Bidpai are related to a king known generally as Dabshalím by a "wise-man" named Baidabá or Bidpai. This name Dabshalím turns up also in the various original versions, Arabic, Syriác, and the rest, as Dábsharm, Debáshram, and Dabdahram, which Benfey has conjectured to be Devasarman. In the modern European versions, through known forms of Dabshalím, *viz.*, Desalám and Deshalam are found Dicelen and Dizalen, Disles, Dysles, and Dyxlex. In the oldest version, Syriác of 570 *A. D.*, Baidabá is Bedawág, which, according to Nöldeke, gives a Pahlaví origin in Wéda-Nága or Wéda-Wáka. Benfey suggests Vidyápati as the Sanskrit origin of it, but as this conjecture applies to a merely "fancy" name, why should it not be Vidyáwáka or Vidyánága? It is further interesting to note that in this version in the tale of "The Mouse and the Cat," Debashram and Baidabá are changed for Zedashtar and Bísham, which stand for Yudhishthira and Bhíshma, and that this particular tale occurs in the *Mahábhárata*.

It seems to me clear, therefore, that the Muhammadan authors fixed upon this name Dábshalím merely because it was familiar to them as that of a Hindú monarch, and probably because it corresponded in a measure to that of the real Gujarát rulers of the day. The question is, which ruler did it represent. The *Káthiáwár Gazetteer*, p. 280, says that some writers have conside[red ...] [...] Rájpút lin[e ...]

places, in much the same way as the action of earth-worms does. In Africa the termites are more numerous and more active than in India; for their ant-hills, which rise to the height of 10 and even 15 feet, dotted thickly over the plain, constitute quite a feature in the landscape; and Professor Drummond described how he had walked through areas of forest where every tree was encased with the earthen tracery of the termites' galleries. Still in India they are sufficiently active also, as we often find to our cost. We have to take constant precaution to prevent their destroying our furniture, our tents, our carpets: every stick or post fixed in the ground is sure to be attacked by them; and they render insecure every timbered roof not specially protected from their ravages. We may thus realize how constantly ubiquitously they are at work, and how very possible it is that the great economic function discharged in Europe by the earth-worm, may in India really be discharged by the termite. Professor Drummond's paper has at least opened up a line of enquiry which may prove most instructive, and even lead to important practical results. Some readers of these notes may perhaps be able to contribute something to the elucidation of the subject.—*W. Coldstream.*

MISCELLANEOUS.

1025. Khirsak.—In most Persian-English dictionaries this word is said to mean a game resembling leap-frog or blindman's buff. Platts in his *Gulistán*, on the other hand, says it is the game of bear-and-dogs or bear-baiting; and cites two Persian Dictionaries, which say that it is a children's game, in which one is called *khirs* or bear, and the others form a circle, dance round, and pelt him. When he succeeds in touching or kicking any one, he is released; and the one he has touched becomes the bear. This description seems insufficient, as it is obvious that if the bear were free to move every way, he would have no difficulty in immediately touching one of the circle.

The description reminds me of a game common in Ireland called "Frog-in-the-pan." In this one of the party is obliged to squat and to move in jumps like a frog. The rest is exactly like the description in the Persian. Does any one know whether any similar restriction is imposed on the bear in *khirsak*? that is, is he compelled to simulate the clumsy motions of a bear.—*J. R. Holt.*

1026. The Kadamba Tree.—(See Vol. II, note 609.) The *kadamba* tree, in Hindí *kadam*, is one of the stock trees in Sanskrit poetry, together with the *asoka*, *sirisha*, mango and jasmine. It is very common all over Bengal, and is a fine large shady tree, having a mass of golden flowers arrang[ed in] a globe about the size of a lawn-tennis ball. [Its] botanical name is *Nauclea cadamba*, and not [Emblica] *officinalis*, which is the Sanskrit *Amlaki*, [or] myrobalan of commerce. To write *kadam* wi[th] ق is a mere piece of *munshi* affectatio[n and] ignorance.—*John Beames.*

1027. Name for the Milky Way.—(See [Vol.] II, note 612). In Multání or Derawál the [Milky] Way is called *Berá dá Ghas*, The Path of (N[oah's]) Boat.—*A. Jukes.*

1028. The Funeral of Hafiz.—During [his life]time the Persian Poet Háfiz was a source [of per]plexity to his countrymen and co-religionist[s. By] some he was esteemed a veritable saint, wh[ile an]other portion of them considered him a *Ká[fir]* (infidel), and little better than an incarnation [of the] Evil One. When he died, sides were taken by [two] opposite parties, and the feud waxed warm [as to] how his obsequies should be conducted. [Some] were for burning his body and scattering the [ashes] to the winds. The advocates of this cour[se de]clared that one, who during his life-tim[e did] nought else than launch out perpetually in [praise] of wine and women, merited no better fate. [Others] of his countrymen argued that Háfiz's wri[tings] were mystical, and should not be subjecte[d to] literal interpretation, as what was appar[ently] said in praise of wine and women, was in r[eality] to be referred to the praise and worship o[f God.] After much altercation both parties at last [agreed] that the deceased poet should be judged in n[o other] way than by an omen from his own wr[itings.] A collection of his odes was produced, and [a] boy being summoned, was made to open th[e book] haphazard. The first lines that presented [them]selves on the child's opening the book wer[e:—]

> *Qadam-i-daregh ma dár az janáza-i-Háfiz*
> *Gar gharíq-i-gunáh ast mí-ravad ba bahisht*
>
> Follow not with mournful tread in the [train]
> of Háfiz's funeral;
>
> For although immersed in sin, he wi[ll go to]
> heaven.

No sooner were the lines read out t[han both] parties, without further parley, agreed th[at they] were of the happiest omen. Háfiz was [unani]mously voted a worthy follower of Isl[ám, and] deserving of all honor in death. His bo[dy was] borne to the grave with great solemnity, [amidst] the tears and sobs of the multitudes who [followed] the funeral *cortége* on its way to the cemeter[y. The] tomb of the poet became the scene of pilgr[image,] and Háfiz's odes were ever afterwar[ds used] as a valuable book of omens by [Muham]madans in every part of the world.—[*A.*] *Fitzgerald.*

[Compare Vol. I, note 173.—Ed.]

The following account of the Sayyid was extracted from various persons about the court. His name was Allah Bakhsh, and he is not to be confounded with Sayyid Allah Bakhsh Gungohi, in the Sahárampúr District. Who this Allah Bakhsh was by parentage, is not known, but he resided on the land now occupied by the kachahrí for some 70 or 80 years, and also had a favourite station under a *bahera* tree now standing within the railings, near the race-course, not far off. After about 60 years of residence on his part, the Cantonments were taken up (1843), and the kachahrí building erected over his abode. The Sayyid highly approved of the ne[w b]uilding, and appeared in a dream to the ow[ne]r thereof, and directed him to make a tomb to him in it, *viz.*, the room above referred to. This was accordingly done, and since then the Sayyid has been seen to go at night from the tomb to his favourite tree with a torch in his hand. This fact was attested by several neat-herds of the neighbourhood, and one Hulásí, a *bhishtí*. Further, during the last three or four years, he has [bee]n visited on Thursday nights by a respectable gentleman named Khájúná Pír, who occupies [a l]arge tomb in the Paget Park Gardens not far [dist]ant.

[P]alsy, in the form of a shaking head, is attri[but]ed to the action of Sayyid Allah Bakhsh, and [a c]ure i[s] white cock in full plumage and a plate [of s]ugar o[r] cardamoms, should be offered him.

[The gen]tleman responsible for the above tale [wa]s Mansá Rám, a *lambardár* of Bibyál village, a [Hin]*dú* be it observed. However, inquiry from the [Eur]opean Agent of the house who had known it [ever] since it was built, elicited the fact that until [the] case of the woman charged with theft, no [wor]ship of any kind had ever been offered in the [roo]m in question. He could not say why it was [...].—*R. C. Temple.*

[10]87. **Taking a Pension unlucky.**—It is a [gen]eral belief that pensioners never live long be[cau]se they accept *khairáyat* (charity, alms). Ow[ing] to the above belief neither Hindús nor [Mus]almáns will apply for a pension if they can [help] it, as they are in dread of death soon after [acce]pting one.—*Chaina Mall.*

[N]o doubt the majority of pensioners do not live long for the [simpl]e reason that men usually take a pension only when there [is not] much life left in them.—ED.]

[10]88. **Cure for Piles.**—Take a cotton thread [of fi]ve colours (*pachrang*), *viz.*, white, red, green, [yell]ow, and black; wind it three times round your [thu]mb, and then put it round your great toe at [nigh]t, for a fortnight ending on a Tuesday, the [day] sacred to Hanumán. This is a sure cure for [piles].—*Chaina Mall.*

1089. **Unlucky Actions.**—Never mix fire taken from two houses: never stand a broom in a corner: never allow a child to turn over a dirty ladle (*jûthî karchhî*). Any of these will cause a quarrel in your house.—*Chaina Mall.*

1090. **Jats—Ploughing—Sleeping Soil.**—Before putting a plough into his land, the *zamíndár* first consults a Bráhman in order to fix a propitious day, and ascertain whether on that day the land will be asleep or awake. The land sleeps six days in each month, *viz.*, on the 5th, 7th, 9th, 11th 21st, and 24th; and during these days it would be unlucky to touch the soil. Some *zamíndárs* believe in the following dates: 1st, 2nd, 5th, 7th, 10th, 21st, and 24th.—*E. N.*

1091. **Porcupines' Quills—Unlucky.**—In Vol. I, note 203, the meat of the porcupine is said to be unlawful food. It may be added that it is generally believed that if you throw a porcupine's quill into a house there will be quarrel there.—*William Crooke.*

1092. **Nails of the fingers and toes.**—The dead pieces of the finger and toe nails are generally regarded as poisonous. This is especially the case with Europeans, and supplies a popular explanation of their use of knives and forks in eating. I have not come across any parallel to this idea about nails in European folklore. The feeling seems to be the other way. Brand, *Observations*, p. 347, quotes Vaughan's *Golden Grove* (1608), to the effect that the "ancient Frenchmen had a ceremonie that when they would marry the bridegroom should pare his nayles, and send them unto his new wife; which done, they lived together afterwards as man and wife." Henderson, *Folklore of the Northern Counties*, p. 148, remarks that "the savages of the South-sea Islands of the present time perform most of their cures and incantations with the use of the hair, nails, and fragments from the meals of the person to be operated on."

Among Hindús the usual custom seems to be that the nails of a first-born child are cut at the age of six months. With other children a year or two is allowed to elapse. The family priest fixes an auspicious time (*saiat*), and alms are distributed to the poor. Curiously enough, there is a parallel to this in England. Henderson, *Folklore of the Northern Counties*, p. 16, says, "the baby's nails should not be cut till he is a year old, for fear he should grow up a thief, or, as they quaintly express it in Cleveland, 'light fingered.' The mother must bite them off, if need be."—*William Crooke.*

1093. **Human Sacrifices—Efficacy of Blood.**—There is an idea that human blood is a charm

for fecundity. The following is from the Report of the Inspector-General of Police, North-West Provinces, for 1870, p. 93. A Musalmán butcher losing his child was told by a Hindú conjurer that if he washed his wife in a child's blood her future children would be healthy. To ensure this a child was murdered. A similar case occurred at Khatávlí, in the Muzaffarnagar District, where a child was killed and its blood drunk by a childless woman.—*William Crooke.*

[For a note on the Indian folklore notions on the efficacy of blood, see *Wide-awake Stories*, p. 418.—ED.].

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1094. **Human Sacrifice—Heads for foundations.**—The boatmen on some parts of the Ganges have been brought to believe that the Government requires 1,00,000 human heads as a foundation for a great bridge, and that Government officers are going about the river on head-hunting excursions. Ridiculous as the story is, there can be no doubt, says a Calcutta paper, as to the conviction of the boatmen after what happened recently near Udwa, six miles below the depôt of the Rájmahál Stone Company. A party, comprising Mr. O'Reilly, the Sub-Divisional Officer, and his son; Mr. Piffard, Deputy Magistrate; and Mr. Savi, Manager of the Rájmahál Stone Company, were attacked by boatmen, and only escaped with their lives with difficulty. The boatmen, 120 in number, raised a cry of *galákátá*, and set upon the party with the greatest fury.

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1095. **Human Sacrifices—Dedicatory Victims.**—There were special ceremonies at Egatpurá in connection with the consecration of a Tower of Silence, and some 1,500 Parsís were gathered there to witness them. As an illustration of the profound hold that superstition has upon the minds of the natives of this country, we may mention that some people at Egatpurá were unwilling to let their children go abroad from fear that they might be seized for the purpose of being offered up as victims by the Parsís. It is the deeply-rooted idea of the masses throughout India that no great work of any kind can be successfully completed and made available without the offering up of human victims. One woman at Egatpurá assured her mistress that the Parsís had offered very large sums of money to Government to be allowed to offer up at least one human victim. Ever since we have been in India we have been hearing of such panic fears as we have referred to, and one is almost lost in astonishment that the people should so long continue unacquainted with the real character of the Government under which they are.

[The above alludes to a universal Indian belief, based on a custom that seems to have been really enforced up till quite recent times by native Indian rulers. Compare preceding note.—ED.]

1096. **Legend of Mohtara.**—There is a mound near Mohtará, in the Bánda District, which the people say is the site of an old fort belonging to Rájá Parmál. On enquiring as to whether there was any legend connected there-with, they told me that on one occasion the Rájá's wife was pregnant. The astrologers foretold that if the child were born on a certain day he would suffer great misfortunes. To prevent this the Rájá had recourse to the expedient of hanging the Rání head downwards. This failed to pro-duce the desired effect and killed the lady, who in dying cursed her husband, and in conse-quence his power was broken and the fort destroyed.—*J. R. Holt.*

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1097. **The Lady-bird.**—In Gorákhpúr the lady-bird beetle is called *gankauri*, and is known to be harmless. In Bándá, on the other hand they told me that it caused the destructive m...
—*J. R. Holt.*

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1098. **The Butterfly Plant—Titali.**—In G...rákhpúr a plant with a ragged leaf, grow... only in very barren soil, is called *titali* or but...fly.—*J. R. Holt.*

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1099. **Hazirat exorcism.**—The ceremon... *házirát* was common enough 30 years ago am... both Hindús and Musalmáns, though it is r... now-a-days. It was used to exorcise gho... The procedure was as follows:—Figures ... squares were written upon a sheet of paper, w... was then held between a lamp (*chirágh*) and ... face of a child supposed to be perfectly inno... while the exorcist repeats charms. After sta... at the paper for some time, the boy would exc... "I see a sweeper clearing up the court of the ... of the Jinns, and the *bhishtis* watering it, ... the servants spreading the carpets. And ... come the crowd, and the courtiers take t... seats, and the king comes into court and se... seats, and the king comes into court and se... for the ghost that is tormenting So-and-so." T... ensued a conversation between the boy and ... exorcist, which ended in an order to the gho... depart usually on condition that offerings for ... be deposited in certain places in the jung... *Máyá Dás.*

CASTES AND TRIBES.

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1100. **Bombay Brahmans.**—Kanvás ... much the same as Deshasths, except that ... are considered to be lower in the scale.

Madhyandínás are so named from the after... prayers to which they attach such importan...

Kirvants claim twelve common ancestor... Bráhmans.

FOLKLORE FROM DIFFICULT SOURCES.

...EMAN'S RAMBLES & RECOLLECTIONS.

5. **Human Sacrifice—Self-immolation—Vows.**—...I, p. 132.—Compare Vol. II, note 117). The Mahá...andstone hills which are in the Sátpura Range and ...ook the Narbadá to the south, rise to between 4,000 ...,000 feet. In one of the highest parts a fair was ...rly held for the enjoyment of those who assembled ...ness the self-devotion of a few young men who ...d themselves as sacrifices to fulfil the vows of their ...er. When a woman was without children, she made ... offerings to the gods who could, she thought, ...her, and promises of still greater in case they ...d what she wanted. Smaller promises being of no ...she would at last promise her first-born son to ...deo. She would conceal this from her son till he ...ed the age of puberty; she would then communicate ...d enjoin him to fulfil it. He believed it to be the ...ount duty to obey this call, and from that moment ...lered himself as devoted to the god. Without ...ing to any living soul a syllable of what she had ...m, he put on the habit of a pilgrim or religious ...cant, visited all the celebrated temples dedicated ...ihádeo in different parts of India, and at the annual ...n the Mahádeo Hills, threw himself from a perpen...r height of 400 to 500 feet, to be dashed to pieces ...the rocks below. If the youth did not feel himself ...prepared for the sacrifice on the first visit, he spent ...er year in pilgrimages, and returned to fulfil his ...r's vow at the next fair, but the interval was ...s spent in painful pilgrimages to the celebrated ...s of Mahádeo.

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...6. **Cholera—The Mahadeo Fair.**—(Vol. I, p. 133). ...Sir R. Jenkins was the Governor-General's repre...ive at the Court of Nágpúr, great efforts were made ...h and all the European officers under him to put a ...o the horrors of the Mahádeo fair. Their efforts ...ssisted by cholera, which broke out among the ...ude one season, and carried off the greater part of ... This reasonable visitation was, I believe, consi...as an intimation on the part of Mahádeo that the ...ought to have been more attentive to the wishes ...*white men*, for it so happens that Mahádeo is the ...ne of the Hindú gods who is represented with a ...face [but ?—Ed.]. The fair has never been revived.

[Compare Vol. II, note 117.—Ed.].

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... **Tombs of Satis—Symbols.**—(Vol. I, p. 139). ...hrol, on the Dasán River, there is a very unusual ...r of tombs built over the ashes of women who have ...hemselves with the remains of their husbands. ...each tomb stands erect a tablet of free-stone with ..., the new moon, and a rose engraved upon it in ...ef in one field, and the man and woman hand-in-...the other. On one stone of this kind I saw in a ...eld below these two with the figure of a horse in ...ief. I asked one of the gentlemen farmers who ...ing with me what it meant. He told me that he ...t it indicated that the widow rode on horseback ...e before she ascended the pile.

1038. **Folk-numbers—Fifty-two.**—(Vol. I, p. 141). The fortress of Dámuní, in the Vindhya Range, on the Dasán River, at the point where it bifurcates into the plains of Bundelkhand, is said to have been one of fifty-two great works of which Rájá Búr Singh Deo of Bundelkhand laid the foundation in the same happy hour which had been pointed out to him by his astrologers.

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1039. **Entering deserted Fortresses—Ceremonies.**—(Vol. I, p. 142). All old deserted fortresses in India become filled by a dense stratum of carbonic acid gas, which is found to be so inimical to animal life that those who attempt to occupy them become ill, and sooner or later all die of the consequences. When natives enter upon the occupation of an old fortress of this kind that has remained long unoccupied, they always make a solemn religious ceremony of it, and having fed the priests, the troops, and a crowd of followers, all rush in at once with beat of drum and as much noise as they can make. By this rush and the fires that follow the bad air is probably driven off.

—

1040. **Tree Marriages—Tulsi and Saligram.**—(Vol. I, p. 156 *ff.* See Vol. II, notes 861 and 863). At Sadorá the Rájá of Orchhá celebrates the marriage of a *tulsí* plant with a *saligram* (see Vol. I, notes 662 and 915) every year. The high priest said that in 1835 the procession had consisted of eight elephants, twelve hundred camels, four thousand horses, all mounted and elegantly caparisoned. On the leading elephant of this *cortége* and the most sumptuously decorated was carried the pebble god, who was taken to pay his bridal visit (*barát*) to the little shrub goddess. All the ceremonies of a regular marriage are regularly gone through, and when completed the bride and bridegroom are left together in the temple of Sadorá till next season.

—

1041. **An Aphorism attributed to Tulsi Das.**—(Vol. I, p. 158). "The old man and I got into a conversation upon the characters of different governments and their effects upon the people, and he said that bad governments would sooner or later be always put down by the deity, and quoted this verse, which I took down with my pencil:—

Toolsee Ghureeb na Sutae
Booree Ghureeb Kee hae
Muree Khal Kee phoonksee
Soha Bhussum ho jae.

O Rájá Toolsee! oppress not the poor; for the groans of the wretched bring retribution from heaven. The contemptible skin (in the smith's bellows) in time melts away the hardest iron."

[The above is literally what Sir William Sleeman has printed, and is a specimen of what is so common in the writings of his times,—a quotation wrong in itself and utterly mistranslated. Such specimens are so often met with in the books of the period, that it is a matter of no small wonder how Sleeman and his contemporaries managed to turn out so much undoubtedly valuable work as they did. The "old man" evidently meant to quote an aphorism by, or attributed to, Tulsí Dás, the very celebrated

author of the Hindí version of the *Rámáyana*, a household work in modern India, and now admirably rendered by Mr. F. S. Growse into English. Like all such aphorisms, it is supposed to be addressed to the poet himself, and judging by Sleeman's quotation, it should run as follows:—

Tulsí, gharíb na hutáiye :
Burí gharíb kí hai!
Marí khál kí phúnk se
Lohá bhasam ho jáe.
Tulsí, oppress (or rob) not the poor :
(For) misery is (the lot) of the poor!
By the puffs of a wretched skin (bellows)
Iron becomes ashes.—Ed.].

—

1042. **Man-eating Tigers.**—(Vol. I, p. 161 *ff.*). Rám Chand Ráo, Chief of Deorí, came to call upon me, and the conversation turned upon the number of people that had been of late killed by tigers between Ságar and Deorí, which lies midway between Ságar and the Narbadá River. One of his followers who stood behind his chair said that when a tiger had killed one man he was safe, for the spirit of the man rode upon his head and guided him from all danger. The spirit knew very well that the tiger would be watched for many days at the place where he had committed the homicide, and always guided him off to some other more secure place, where he killed other men without any risk to himself. He did not exactly know why the spirit of the man should thus befriend the beast that had killed him, but added that mischief was inherent in spirits, and the better the man the more mischievous was his ghost, if means be not taken to put him to rest. This is the popular and general belief throughout India, and it is supposed that the only sure method of destroying a tiger who has killed many people, is to begin by making offerings to the spirits of his victims, and thereby depriving him of their valuable services.

—

1043. **Metamorphosis—Men into Tigers.**—(Vol. I, p. 165 *ff.*). The belief that men are turned into tigers by eating a root is very general in India. The opinion of the Chief of Deorí on the subject was, that man-eating tigers were men turned into tigers, and that this took place in the woods of Central India much more often than people were aware of. "The only visible difference between an ordinary and a man-tiger," he added, "is that the metamorphosed tiger has no tail, while the *borá* or ordinary tiger has a very long one." He also said that in the jungles about Deorí there was a root which, if a man ate it, converted him into a tiger on the spot; and if, when in this state, he ate another, it turned him back into a man again. "A melancholy instance of this," he went on to say, "occurred in my own father's family when I was an infant. His washerman, Raghú, was, like all washerman, a great drunkard. Being seized with a violent desire to ascertain what a man felt like in the state of a tiger, he went one day to the jungle and brought back two of these roots and desired his wife to stand by with one of them, and the instant she saw him assume the tiger's shape, to thrust into the mouth. She consented, and the washerman ate his root and instantly became a tiger, whereon she was so terrified that she ran off with the antedote in her hand. Poor old Raghú took to the woods, and there ate a good many of his old friends from the neighbouring villages, but he was at last shot, and recognized by his having no tail. You may be quite sure when you hear of a tiger without a tail that it is some unfortu man who has eaten of that root, and of all the tigers will be found to be the most mischievous." E body in Ságar believed this story.

—

1044. **Power of metamorphosis into a Tiger.**—(Vo p. 185). The Rájá of Maiher, a place on the road betw Jabalpúr and Mirzápúr, said that nothing could be e and cheaper than the destruction of man-eating tiger they were of the ordinary sort; but the tigers that men wholesale are men themselves, converted into ti by the force of their science, and such animals are o the most unmanageable. "Nothing," said he, "is r easy than to convert oneself into a tiger if you acquired the science: but what the science is ordi persons do not know. There was once a high p of a large temple in Maiher, who was in the habit of ting himself converted into a tiger by the force o science. He had a necklace, which one of his disc used to throw over his neck the moment the tiger's became fully developed, in order to permit him to bec a man again. He had, however, long given up the tice, and all his old disciples had gone off on pilgrimages to distant shrines, when he was one seized with a violent desire to take on his old fo tiger. He expressed the wish to one of his new disc and demanded whether he thought he might rely o courage to stand by and put on the necklace. The ciple said he might. The high priest on this put necklace into his hands with the requisite directions, forthwith began to change his form. The disciple st trembling in every limb, till he heard him give a roar shook the whole edifice, when he fell flat upon his and dropped the necklace on the floor. The bounded over him and out at the door, and infest the roads leading to the temple for many years wards." The Rájá added that he did not think this high priest was any of the tigers then infestin territories, but he thought them to be all men imbue a little too much of the high priest's science, and that when once men had acquired it, they could no exercising it, though that meant ruin to themselves others.

—

1045. **Remedies for Man-eating Tigers.**—(Vol. 166). In order to stop the depredations of the man-tigers, the Rájá of Maiher proposed to have the that guided them propitiated by proper prayers and ings, because the spirit of every man and woman has been killed by a tiger rides upon his head runs before him to tell him where to go for his prey to avoid danger. He wanted to get some of the or wild people from the jungles, who are well skilled these matters, to give them 10 or 20 rupees, bid go and raise a small shrine, and there sacrifice to spirits; because the Gond would tell them that a shrine they should have regular worship and good fice of fowls, goats, and pigs once every year at le condition that they relinquished their offices with th and be quiet. "If this be done," said the Rájá, " myself that the tigers will soon get killed thems cease from killing men. If they do not, you quite sure that they are not ordinary tigers, bu turned into tigers, or that the Gonds have appro all you gave them to their own use instead of app to conciliate the spirits of the unfortunate people."

Vol. XIV IN PROGRESS.

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AND

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Panjab Notes & Queries,

A MONTHLY PERIODICAL.

ɪʟ. II.] SEPTEMBER 1885. [No. 24.

RELIGION.

46. **Non-Brahmanic Hinduism in the**
nalayas.—It is generally admitted that man-
and customs change more slowly in a moun-
ous than in an open country; and Northern
ia is no exception to the rule. Moreover, in
wide plains of Panjáb the hordes of Muham-
'an iconoclasts, which have again and again
pt over them, have left little trace of the
ent idols. A great portion of the population
has been converted, more or less forcibly,
slám. The Himalayan Districts, on the other
d, owing to the difficult nature of the country,
vell, perhaps, as to its comparative poverty,
e escaped to a great extent the fire and sword
ne invader: and the people have been left
ollow their ancient customs, and to retain
r ancient faiths. Here, then, may be found
es of religions and rites which have descend-
from very early ages. Some of these seem
ave altogether disappeared from the more
ssible parts of India, while others which here
remain outside the Brahmanic pale, have
where become merged in orthodox Hinduism.
people who observe these unorthodox rites,
ough they are in many cases the descendants
boriginal tribes, all consider themselves Hin-
And they are gradually adopting—many
e already adopted—Hindú customs, includ-
that of caste. Speaking of the objects of
r worship, they invariably call them "Hindú
s," although many of them have not as yet
place in the Hindú Pantheon. Many causes
to the extinction of these ancient faiths, but
most formidable enemy is Brahmanism.

ne Rájás have long been under Brahmanic
ence; orthodoxy being necessary for inter-
iage with other royal houses. At the capital
ery small State are temples, the worship of
h is conducted by Bráhmans imported from
ustán, or by their descendants. Few of
temples are very ancient, and the story
of them by the people is almost everywhere
same, *viz.*, that Rájá So-and-so built the
les and sent for Bráhmans from Banáres.
long time, although Brahmanical Hinduism
the religion of the Court, the old *Deotás*
(Gods) were worshipped by the people who rarely visited the orthodox temples. The latter were supported by the Rájá from State revenues, often to the neglect of roads and useful works. Now, however, as civilization extends and wealth increases, Brahmanism becomes more and more fashionable. The rich trader and successful native official become strong supporters of the orthodox faith. They display at once their wealth and their piety by erecting and endowing new Brahmanical temples: and, under the guidance and protection of the Bráhmans, they look down upon the old and barbarous gods, whom they revered before they left their native villages. Again, owing to a strong police and the extension of railways, travelling has become safe and easy. Hence, pilgrimages to the holy places of orthodox Hinduism have become possible to numbers who would otherwise have been content with an occasional visit to the *Deotás* in their immediate neighbourhood. Indeed, many of the principal temples have travelling agents, who personally conduct crowds of pilgrims from distant places. All this tends strongly to the spread of Brahmanism, and is powerfully assisted by the missionary influence of the wandering ascetics. Bráhmans, too, in search of a livelihood, sometimes undertake to conduct the worship of the outcaste *Deotás;* and in time succeed in persuading the villagers that they are identical with some of the orthodox divinities.

The most popular of the Brahmanical deities in Northern India at the present day are Shib or Siva, and his consort Deví or Kálí. There is therefore a constant tendency for male *Deotás* to become identified with the former, and for female divinities to assume the name of the latter. An instance of this supplanting of the *Deotás* by the Brahmanical Gods is to be seen at a temple in the Kángrá District. This was originally a Serpent *Deotá*, and was known as Bhágsú Nág; but the temple has now, under Brahmanical auspices, become sacred to Siva, and has changed its name to Bhágsú-náth. The old stone figure of the snake still remains under a tree close by; but Siva—*i. e.*, a Linga—occupies the temple, and receives all the attention of the officiating priest.

The Nág would probably have disappeared, had it not been that the country-people still bring offerings for it. The Bráhman told me, with a knowing look, that it was believed that if the Nág did not receive his dues, the calves would die and the cows dry up.

On more than one occasion I have heard wandering religious devotees assure the people of a village that their *Deotá* was identical with Siva or some other orthodox divinity. The rustics are often flattered to find their God so famous, and are persuaded without much difficulty to adopt the new title. At the temple of the Jíbí *Deotá*, however, an image of Siva, which some one had presented, was placed outside, and was said to be an attendant (*naukar*) of the *Deotá*.—*C. F. Oldham.*

[Reprinted from *Contemporary Review.* To be continued.—Ed.].

1047. **Local Deities—Godlings.**—To the lists already given may be added the name of Noná Chamárin, a notorious witch among Chamars in the east of the North-West Provinces. She is greatly feared by the lower castes. Can any one account for her origin?—*William Crooke.*

1048. **Vishnu Devi.**—I have been puzzled more than once by reference to a Vishnú Deví. The other day a Hindú explained that Vaishnavís did not eat meat: and that Devís to whom animal sacrifices were not made, were therefore called Vishnú Devís. This is a probable explanation, the less malignant forms of the goddess being called properly Vaishnaví Davís.—*Denzil Ibbetson.*

1049. **Ancient Persian Beliefs.**—I shall be glad if any of your readers can refer me to authorities on ancient Persian beliefs prior to the Muhammadan conquest.—*E. T. L.*

[Haug's *Essays on the Parsis* (Trübner) contains a good summary and account of the chief authorities on the subject. Vols. IV and XXIII of MaxMüller's *Sacred Books of the East* contain the *Vendidád* and *Yashts*, with an interesting introduction by Darmesteter. Vol. V of the same series contains a translation (with introduction) by West of the *Bundahesh* and other Pahlavi texts. Many points are dealt with in Vol. II of Darmesteter's *Etudes Iraniennes* (Vieweg, Paris).—Ed.].

1050. **The Rites of Bhimsen—Cannibalism.**—(See Vol. I, note 502; Vol. II, note 721). Can any one refer me to authorities on the rites of Bhimsen?—*L.*

1051. **An Aphorism attributed to Tulsi Das.**—

Tulsí jahán bhekhe nahín,
Jahán na kijiye bás:
Swát, swát, sab ik hain;
Karur, kapúr, kapás.

(Saith) Tulsí (Dás), where there is no (caste) distinction,
Dwell not there:
White and white are all alike,
Whether oil-seed, camphor or cotton.

Tulsí Dás, the author of the *Rámáyan* in Hindí version, was a staunch Bráhmanist, supporter of the caste system, and of the Hi religion as understood by the Bráhmans gene ly. The point here is, that though oil-s camphor, and cotton, are all equally white, th is an immense difference in their values.—*W D'Gruyther.*

1052. **A Hymn (Sabd) attributed to G Nanak.**—

I.

Jog na khintá, jog na dande, jog na bhasm chadhái
Jog na mundin mund mundáiai, jog na singi wáia
Anjan mánh niranjan rahiai: jog jugat iv páiai.

II.

Galin jog na hoí. Ek drisht kar samsár d
jogí kahiai soí.
Jog na báhar marhí masání: jog na tárí láiai;
Jog na des desantar bhaviai; jog na tirath nahái
Anjan mánh niranjan rahiai: jog jugat iv páia.

III.

Satgur bhete, tán sahisá chúke, dháwat baraj rahi
Nijhar jhare, sahij dhun upje, ghar hí parchá f
Nának jiwatián mar rahiye; aisá jog hamáiye.

I.

Religion depends, not on the patched coat on the beggar's staff, nor on the a smeared on the body;
Nor on the earrings worn, nor on the sh skull, nor on the horns which are blown.
Abide pure amid the impurities of the w thus shalt thou obtain the merit of religi

II.

Religion is not attained by words. He looks on all men as equal, deserves t called religious.
The essence of religion is not found abro cemeteries and places of cremation; no sitting in the attitude of contemplation.
Religion does not consist of visiting fo countries, nor bathing at places of pilgrim
Abide pure amid the impurities of the w thus shalt thou obtain the merit of religi

III.

On meeting a true, religious guide, dou dispelled and the mind ceases to wande
When it rains nectar, and the mind ecstasy, hold commune with thyself in own home.
Abide pure amid the impurities of the w

Nának says, in the midst of life be in d In this way shalt thou obtain the merits o gion.—*M. Macauliffe.*

SOCIAL CUSTOMS.

953. **Sobhar Caste—Relationship through males.**—Lálá Ishar Dás, District Inspector of ools at Gújránwálá, tells me that when he was Drissa he came across a caste of Hindús called har, whose occupation was that of cutting gle, but who were respectable, and of settled Among these a man after marriage could eat nor drink at the hands of his father or any paternal relation, nor even from the *hit* of his father's family, on pain of losing te. The prohibition extended to his mother. t the parents might eat from the son's hand. s seems to be a curious case of the transfer a man to his wife's family on marriage. It ld be worth inquiring whether the prohibition lly extends to the paternal relations proper, whether it extends to the mother's family only, which the father would have become included his own marriage.—*Denzil Ibbetson.*

954. **Kols—Marriage Custom.**—The same er tells me that among the Kol tribes living h of Hazáribágh, when a marriage is pro-ed by the parents, the intended couple are oduced to each other at one of their periodi-market-days. If they like one another, they re and then elope, which constitutes the rriage. The girl is then kept shut up for a k in the boy's house, till she is supposed to e resigned herself to circumstances; when is allowed to re-visit her father's house.—*zil Ibbetson.*

955. **The Grave of Faithless Women near raz.**—Few are aware that close to Shíráz, in a couple of miles from the tombs of the s Sa'dí and Háfiz, there exists at the top of ll a veritable Well of Death. Into this well hless wives are flung—not secretly or by night, by day publicly—in the presence of a well-ssed crowd, and by the hands of the public cutioner. It is true that in our days recourse his punishment is infrequent. At times the al casting into the Well of Death does take e. Scandal perhaps has been very busy, the hless wife has powerful enemies, or the Gover-of the province wishes to inaugurate a golden . Generally some fortuitous combination of umstances with the needful, one of an indig-t husband, causes resort to this awful punish-t. Perhaps the relatives of the wife take her .; perhaps there are faults on both sides; per-s a divorce is resisted. The law is appealed The husband literally, not metaphorically, ng put ashes on his head, demands justice on rring wife. The whole town is in an uproar, the evidence is perhaps overwhelming. The Governor postpones the decision, in the hope of some pecuniary arrangement being made; but no—the outraged husband hies to the great religious dignitaries. The woman, relegated to the charge of some great *mullá* does not assert her innocence; or, in her despair, glories in her guilt. Her relatives entreat her to take poison, or even attempt to poison her. The Governor tries to avoid being mixed up in the matter, and sends for some of the chief priests, who do not always err on the side of mercy. The woman is undoubtedly guilty. Is an example needed? Alas! yes. "Let her be taken to the Well of 'Ali Bandar and cast in." The Governor signs the order.

It is not so very long since the punishment was carried out. The wretched woman was placed on a donkey, bare-headed, her face to the tail. Her hair—the Persian woman's chief glory—was shaven; her face—formerly so jealously veiled—was bare. The donkey was led by the executioner in his red robe of office. Preceding the wretched victim were the hired musicians, buffoons, and dancers of the town, and a few of the lower and more abandoned of the female riffraff of a great Eastern city. The rest of a huge crowd was made up of a mob of men and boys, who shouted and laughed as if they were about to attend some fair. Horsemen, too, rode with the shouting crowd as far as the foot of the steep hill. The *farráshbáshí* (literally chief carpet-spreader), the principal executive (police) officer of the Governor of the province, with a few policemen, seemed to be among the few respectable persons present; he, of course, attended in his official capacity. Ribald songs were sung by the hired buffoons, and the musicians played their loudest, as all scrambled up the mountain-track. The prisoner was half-dragged, half-carried up by two of the executioner's assistants, for the path is too steep for any beast of burden. Poor wretch, she had been mercifully half-stupefied with opium. The mob at length reached the top. The woman was seated, her hands bound behind her back, at the very brink of the well. She was told to recite the Musalmán profession of faith:—"There is no God, but God. Muhammad is the apostle of God." She was silent; some one muttered it for her. The executioner, half-drunken as he was, as is the custom in Persia, to nerve him to his work, stepped forward. "Begone!" he shouted, spurned her with his foot, and she disappeared into the unfathomed depths of the great yawning hole. These executions are happily not common: and year by year, as Persia is more and more subject to the criticism of the West, will become yet rarer. Do they have a deterrent effect? Not the least. The volatile ladies of Shiráz make a jest of the "Grave of Faithless Women," and their husbands in joke threaten them with it. Punishments of women in

the East, and especially in Persia, are very uncommon. There is no women's side to the gaols in Persia; and during the last twenty years there have probably not been six executions of women.—*Pioneer.*

1056. **Hibernation—Chihla Kashi—Faqirs.** —The last edition of the *Encyclopædia Brittanica*, under the head of hibernation, gives as an instance of a similar faculty developed in human beings, the history of an Indian *faqír*, who was buried alive at Láhor in 1837, in the presence of Ranjít Singh and Sir Charles Wade, and was dug up and restored to consciousness after several months.

[Steinberg, *The Punjaub*, 1845, pp. 126-128, gives a long account of the matter. He must have been serving Ranjít Singh in 1837, and says that the story he gives is hearsay, and that he was not present. The interment, he says, also was for 40 days only, and that two officers of the Bengal Army on another occasion tested the *faqír* in question with the same results as Ranjít Singh. Ordinary *chihlá kashí* as practised in India is vulgar spiritualistic swindling, and the greatest caution is necessary in accepting any such stories as that of Ranjít Singh's *faqír*. See Vol. I, note 675; Vol. II, note 794.—Ed.].

1057. **Procuring Children—Midwives—Bombay.**—If a woman has been long without a child, she gets a midwife to vow that if she have a child within a year, that she (the midwife) will dance naked before the image of the Goddess Satvái on the fifth day after the child's birth. If the vow be fulfilled the performance duly takes place in the evening, at the time when Satvái is usually worshipped before the assembled household. All that the woman wears on the occasion are a few twigs of the *ním* tree tied round the loins. After the ceremony she is presented with some cash and a suit of clothes.—*Sundrábái, K. R.*

1058. **Holi—Chhapas.**—During the Holi festival mischievous boys and others of the lower classes, including the petty Baniyás, make stamps or *chhápás* by cutting the ends of carrots and large radishes into patterns, upon which they smear *sindúr* (red lead) and indigo, lamp-black, &c. These they clap on to any person's clothes they happen to catch unawares, and then run off. This accounts for the round stamp seen in clothing at this period.—*R. C. Temple.*

1059. **Muhammadan Graves.**—(See Vol. I, note 333, and Vol. II, note 343). In some parts of the Montgomery District, male graves are made so as to be level at the top: female graves so as to be higher at the head than at the foot.—*M. Millett.*

1060. **Siris leaves—Hindus.**—A bunch of *siris* (*Albizzia odoratissima*) leaves is hung up or tied over the door of a room in which a male child has been born. The Játs of the Amritsar District believe that the *siris* is the *sirdár* or head (from *sir*) of all trees except the *pípal*; hence leaves are used. Most Hindús call the *pípal* t the *Bráhman* of trees, while some followers Islám look upon the *siris* as the *Sayyid*.—*E. N*

[Does this refer to the common siris of Northern I (*Albizzia lebbek*) or only to *Albizzia odoratissima*, a much tree in the north?—Ed.].

1061. **Chadar dalna—Marriage Custom** (See Vol. II, note 14). The custom of *cha dálná* is very common among the Sikh Jats of Panjáb, and is usually performed by a man his deceased brother's widow, or by the widow some other near relation. The ceremony is v simple. A priest reads a *japjí* from the *Gra* the chádar is then placed on the widow's head the presence of four men of the bridegro brotherhood, after which *kará prasád* (offering distributed.—*E. N.*

1062. **Unroofing Houses—Central Provinces.**—In the villages of Nágpúr District, the habitants remove the thatch from the roofs their houses in March until the monsoon sets Townships of from 3,000 to 7,000 inhabitants dulge in this curious practice presenting a markably bald appearance. The custom enti arises from a desire to prevent conflagrat The people are very careless, the thatch gr highly inflammable, and the whole township lia to be burnt down at any time in a few moment

1063. **Honorific Titles—Animals.**—(Vol. II, note 245). The horse is commonly gi the title of Ghází Mard or Ghází Miyán—conq ing hero.—*Chaina Mall.*

1064. **Marriage and Funerals—The Sac Fire—Bombay.**—It is taken for granted the sacred fire kindled for a marriage is neve lowed to die out until it is used again to light funeral pyres of the parties to the marriag *K. Raghunáthji.*

1065. **Marriage Custom—Striking the fo heads—Bombay Prabhus.**—Among the bhús, when a marriage is completed, a near fer relative strikes the foreheads of the bride bridegroom together in token that hereafter are equal sharers in each other's joys and rows.—*K. Raghunáthji.*

1066. **Funeral Customs—Looking-gla Bombay Prabhus.**—(Compare Vol. II, note Among the Prabhús the corpse of a recentl ceased woman is dressed, as usual, in a full of new clothes, and a packet of betel leaves, is put into her mouth, and she is shown a look glass, so that she may see if she be properly d ed. The corpse is then placed on the bi *K. Raghunáthjí.*

FOLKLORE.

1067. **Nazar—Evil-eye—Bombay.**—The fol-
ing notions are very prevalent in Bombay
ong Hindús and Parsís alike as to the evil-eye:—

t will always offend a woman to call her
d (or any beloved relative) healthy, stout, or
ust, as she fears that the speaker has already
t the evil-eye on it. Children's eyes are
rked with lamp-black to avoid the evil-eye.

f a tree bears unusually good fruit or flowers,
ny people will hang up an ugly old shoe on it
avert the evil-eye.

beautiful head of hair is very liable to be
cted by the evil-eye, and it is not unusual to
r women say that ever since So-and-so—
erally a woman—admired her hair, it has begun
fall off. Many women are therefore careful
ide their hair from the vulgar gaze.—*P.*

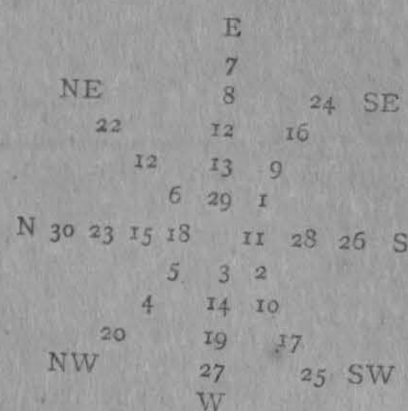
68. **Spirit of the Well—Bombay.**—Nearly
y well contains a spirit of good or evil affect-
the house to which it belongs. It is not un-
mon to hear sudden access or loss of wealth
ributed to the spirit of the well residing in a
use lately occupied.—*P.*

069. **Going to Church feeds the Mother's ant.**—There is one rather touching supersti-
prevalent amongst native women-servants,
ch deserves to be recorded. When an
glish mother returns from church exhausted
fatigued, and with nourishment failing the
ll infant dependent upon her, the women-
ants have a saying that it is one of the ways
Lord has of providing for the wants of the
t and starving babies all over the world. The
her must not grieve or be alarmed; for it is
wn that when mothers go to church their
rishment goes to satisfy the poor and hungry
things, who need it so much. However
h an idea has arisen, there is a touching ten-
ness about it, which must appeal to most
men's hearts, and few would grudge the wee
fs and strays their Sabbath dole. Whether
an idea has emanated from an European
ce or has grown up in the native mind, is
th inquiry.—*M. Rivett-Carnac.*

70. **Pipal Tree Worship.**—Not long since,
e neighbourhood of Banáras, an old woman
observed walking round and round a certain
tree. At every round she sprinkled a few
s of water, from the water-vessel in her hand,
he small offering of flowers she had laid
ath the tree. A bystander, who was ques-
d as to this ceremony, replied "that is a sacred tree; the good spirits live up above amidst its branches, and the old woman is worshipping them."—*M. Rivett-Carnac.*

[See *ante*, note 1060.—ED.].

1071. **Rajalu'l-Ghaib—Chihaltan—Yogini—Disha Shul—Journeys—Unlucky Days.**—(See Vol. II, note 271). According to the Musalmáns forty persons have been appointed by God to wander round the earth, so as to be in certain directions in certain days of the Lunar month. The following figure represents the stations of these personages on the various days of the Lunar month:—



Their name in Arabic is Rijálu'l-Ghaib, and in Persian it is Chihaltan. Among the modern Hindús the Yoginí corresponds to the Rijálu'l-Ghaib, and the direction occupied is called the *dishá shúl.*

The use of the Rijálu'l-Ghaib (see Herklots, *Qanoon-e-Islam*, p. 266 *ff*) is to direct one in journeys. The rule is, never travel when the Rijálu'l-Ghaib are in front of you. Hindús and Musalmáns alike are strongly impressed with this belief.—*Ghulám Hussain Khán, Kasúr.*

1072. **Unlucky Persons.**—The story goes that the notion that it is unlucky to meet a Telí (oil man) the first thing in the morning was started by the Bráhmans for fear that the class which expressed oil, whereby Lachhmí, the Goddess of Wealth, was kept awake all night, should come to be worshipped by the people at large. Similarly, it is said that it was the Musalmáns that started the notion that it is unlucky so to meet a Bráhman, because in the reign of Bikramájít (Vikramáditya) no one but a Musalmán would have dared to say so.—*G. Woulfe.*

[Of course, no Musalmáns, as a matter of fact, existed in India in the reign of Vikramáditya, for even at the latest dates assigned to him, Islám can hardly have commenced in his time.—ED.].

1073. **Mamia.**—(Compare Vol. I, notes 459, 460). *Mamiá* is thus prepared :—Catch a lad, the blacker the better, fatten him on fruits without salt or bread. When he is fat, hang him by the heels to a tripod over a cauldron of boiling *ghí*, and then tap the centre of his skull, letting the blood fall into the cauldron. All the native Hakíms and Baids of repute administer this *mamiá* throughout India, and it is supposed to be thus made. It is taken internally as an aphrodisiac or to cure impotence.—*G. Woulfe.*

1074. **Lucky Clothes—Bombay.**—If the fifth day after a child's birth fall on a Sunday or Tuesday—if a boy, a frock, and if a girl, a boddice, is placed near the spot where the tutelary Goddess of the Day is worshipped. These articles are most carefully preserved because, if taken by a suitor to court, their possession insures his winning his dispute, and should he be so unfortunate as to be imprisoned, it insures his immediate discharge.—*K. Raghunáthjí.*

1075. **Clothing—Bombay.**—It is unlucky and, moreover, unmannerly, to put on a coat before putting on the head-dress.—*K. Raghunáthjí.*

1076. **Unlucky Names—Bombay.**—It is unlucky to call the first-born son by his name; you should always use "*sokre !* boy," *or* "*bálá !* child," or some such expression. The son in the family ranks before his mother.—*K. Raghunáthjí.*

1077. **Burying Rice—Luck—Bombay.**—It is a lucky thing to bury a pinch of the grain or rice bought for a marriage under the posts of the marriage canopy.—*K. Raghunáthjí.*

1078. **Wheat-grinding — Lucky Days — Bombay.**—Wheat, like the diamond, is a synonym for a son, and Hindús will never grind it on a Monday. To do so, they say, is like grinding a diamond (son).—*K. Raghunáthjí.*

1079. **The Door-step—Bombay.**—It is very unlucky to break the door-step of a house, for it means death to the owner.—*K. Raghunáthjí.*

1080. **Papad—Unlucky Season—Bombay.**—Wafer biscuits (*pápad*) should never be made during the year in which a marriage has taken place in a family.—*K. Raghunáthjí.*

1081. **Papad—Unlucky Seasons—Bombay.**—It is unlucky for a family to make or eat wafer biscuits (*pápad*) during the birth-month of the head of the family.—*Sundrábái, K. R.*

1082. **Moon — Child-birth — Bombay.**—[...] child born on the day of a new moon will be a [...] character (*chor*). A child born on the day of a [...] moon will be an orphan (*Por*).—*Sundrábái, K*[...]

1083. **The Family Oven—Bombay.**—[...] oven at which the daily food is cooked sh[...] never be kept for more than a year. To ke[...] two years is to court ruin.—*Sundrábái, K. R.*

1084. **Lamp-black, a preventive of e**[...] **Nazar—Bombay.**—No child should be ca[...] out of the house until its cheeks and forel[...] have been daubed with lamp-black, coal-dus[...] dust off the feet, lest demons should carry i[...] —*Káshíbáí, K. R.*

[This is evidently a variant of the belief in the power of l[...] black to avert *nazar.*—ED.]

1085. **Hagiolatry—Colonel Scott's B**[...]**low—Seringapatam.**—At Seringapatam [...] the deserted bungalow of Colonel Scott, pre[...] situated on the right banks of the Kávéri. [...] one hundred years ago Colonel Scott lost his [...] and children in one day from cholera, and left [...] bungalow in the afternoon, and was never h[...] of again. The house has been recently repa[...] but all the furniture and fittings are prese[...] exactly as he left them over a hundred y[...] ago!

[It is of course to be doubted whether any Colonel Sco[...] living at Seringapatam with his family so long ago as ov[...] hundred years, but the above newspaper cutting illustrates [...] the tendency to hagiolatry everywhere observable in [...] Any remarkable occurrence is sufficient to render a place [...] in the eyes of the simple lower class natives. Compare [...] connection Vol. I, note 583, and Vol. II, note 741.—ED[...]

1086. **Saint-making—Sayyid Allah Ba**[...] **—Khajuria Pir.**—In the kachahrí buildin[...] Ambálá Cantonments which I lately occu[...] there was built into the verandah a small r[...] about ten feet square, with a door only, an[...] window to it. At the side furthest from the [...] was a small raised place running the leng[...] the wall, about a foot broad and six inches [...] The room may originally have been intende[...] a store-room. In my time, however, it [...] haunted by a Sayyid, popularly suppose[...] occupy it. The raised place was regularly [...] shipped by suitors and accused persons b[...] cases were called on, with a view to the in[...] sion of the Sayyid on their behalf. This wo[...] took a definite form after a woman charged [...] theft had been acquitted, as in her gratitud[...] presented some flowers and an orthodox [...] sheet at what was now the Sayyid's shrine.

24]. SEPTEMBER 1885. [Vol. II.

Panjab Notes and Queries,

A MONTHLY PERIODICAL,

OTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND CRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

EDITED BY

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BENGAL CIVIL SERVICE.

Subscription—Rs. 8 annually.
Single Numbers—Re. 1 each.

PUBLISHERS:
THE PIONEER PRESS, ALLAHABAD.

AGENTS:

LONDON ... ... MESSRS. TRÜBNER & Co.

PRINTED AT THE PIONEER PRESS, ALLAHABAD.

Karhádás come from Karhád, a town near the ction of the Krishná and Koiná Rivers, about miles south of Satárá.

avâshes are said to have originated from 125 ommunicated Bráhmans, outcasted for eating h a Brahman who kept a Chambhár girl.

Palshes are regarded as inferior to the other ihmans of Bombay.—*K. Raghunáthjí.*

1101. **Vidur Brahmans—Bombay—Legend.** The Vidur or Brahmanjai Bráhmans tell the owing story of their origin :—King Sántanu king by a river side one day, met and fell in love h a beautiful girl, who told him that she was river Gangá, and could only marry him on dition that he never questioned her conduct. this he agreed, and she bore him several chil n, all of whom she threw into the river as soon hey were born. At last she bore him Bhíshma, l her husband begged her to spare his life, ereon she at once turned into the Gangá, and ved away. After a while King Sántanu was in walking beside the river when he saw a utiful girl in a boat, and on his asking her to rry him, she referred him to her father. Now girl had been found by a fisherman, in the y of a fish, and adopted by him, and when she v up she used to look after his boat while vas away. One day, when so occupied, Pará, the Rishi, saw her and desired her to have rcourse with him. The girl refused, saying was too young for so old a man, on which he ed into a handsome young man. She then she had been born from a fish, and smelt ngly of fish, which would defile him, whereon sage made her to give forth a sweet odour. then said that it was day-light, and people ld see them, and on this he caused a darkness nvelope them, and so satisfied his desires. sage then blessed the damsel, telling her should give birth to the sage Vyása, and after marry a king. It was after this that tanu met her. Her adoptive father agreed he king's request, on condition that her son ld succeed to the throne and no one else. placed King Sántanu in a dilemma, as he already a son in Bhíshma. However, Bhísh agreed to become an ascetic, and look after half-brother's affairs as king in due time. n this Sántanu duly married Satyavatí, the rman's daughter, and had by her a son rángada, who married two wives, Ambá and iká, but died childless. Vyása, Chitrán 's half-brother, was now called upon to raise eed to his brother, and Ambá was sent to She shut her eyes, being blinded by the e of his visage, and bore him Dhritaráshtra, was blind. Ambiká was then sent to him, she covered herself with sandal-wood paste, and bore him Pándu, who was a leper. As neither of these could succeed to the throne, Ambá and Ambiká sent to the sage Vyása one of their handsomest maids, who bore him Vidura or the Illegitimate, from whom the Vidur or Brahmanjai Bráhmans are descended.—*K. Raghunáthjí.*

[The above is merely a garbled version of the story of Bhíshma in the *Mahábhárata.*—Ed.]

LANGUAGE.

1102. **Cryptology—Secret Language—Mitakshari-perelibase—Hindu Girls—Bombay.** —In order to communicate with each other secretly, Hindú girls employ a species of cryptology or secret language based on the interchange of certain letters. This they speak with such rapidity as to make it always difficult to follow them, unless the listener be also an adept at it. The following are the rules which guide them, and it is hardly needful to say that they must be strictly adhered to :—

(1). A selected consonant must precede every word.

(2). If a word be of one syllable or one letter, the vowel *i* ई is added to the preceding letter.

(3). If a word be of two syllables or two letters, these are interchanged.

(4). If a word be of more than two syllables or two letters, the first letter is placed last, the others remaining as before.

N.B.—By "letter" is meant a letter of the Devanágarí alphabet.

The following examples will illustrate my meaning :—

By rule (1) let व *va* be selected as the preceding letter, then by rule (2) तो, *to*, he, becomes वइतो, *vaïto* : by rule (3) पेहु, *pehu*, fruit, becomes वहुपे, *vahupe* : by rule (4) खरबुज *kharbúj*, melon, becomes वरबुजख *varbujakh* : करकरति *karkarti*, brand new, becomes वरकरति क, *varkartiak*.—*Káshibáí, K. R.*

[The study of Oriental cryptology is more important than would at first appear. With us it has become a mere past time and a silly kind of diversion, but with some Orientals it is a living form of speech, understood by all and in regular use. In Ceylon it is called *perelibáse*, and is an important linguistic factor. An article in the *Orientalist*, Vol. I, pp. 5-13, explains it, and states that so habituated are the Sinhalese to its use, that they are actually now applying it to English, in order to puzzle the English themselves.—Ed.]

1103. **Papa—Mama—Prabhus—Bombay.** —It is worth while noting that among the Prabhús in Bombay, every child is taught to call its parents *papá* and *mamá*, accent on the last syllable as in English.—*K. Raghunáthjí.*

[English children in India, as far as my observation goes, are taught by native servants to call their parents *pápá* and *mámá*, accent on the first syllable.—ED.].

1104. **Corruptions of English—Bombay.**—

Désak for desk (in schools).
Iskol for school.
Hápís for office.
Istákuyá for stockings.
Kot for coat of English cut and made of broad cloth.—*K. Raghunáthjí.*

[I have noticed that natives do *not* recognize *kurtá* as a correct rendering for "coat" as the *Munshís* teach.—ED.].

1105. **Names for the points of the Compass.**—In the Multání or Deráwál language the North is *Ubhá*; South, *Lammán*; East, *Powádh*; and West, *Pachhádh*. Can any one derive these terms: they do not appear in Sindhí, Urdú or Panjábí.—*A. Jukes.*

[For the derivation of *Powádh* and *Pachhádh*, see Vol. II, note 499. These words are no doubt from *púrvárdha* and *páschárdha*, the front side and the hind side. The origin of *Ubhá* and *Lammán* is not so clear. *Ubho* in Sindhi means erect, upright. Lammán appears to be etymologically the same as Panj. *lammá*, Hind. *lamba*, long or extended, and perhaps refers to the open or plain country lying to the south.—ED.].

1106. **Paltan—Platoon.**—It is generally assumed that *paltan* is a corruption of the English *battalion*. The corruption would, however, be a strange one, and I doubt whether another instance could be found in which an English *b* has be[e]n converted into *p*. In form the French *peloton*, knot, group or platoon, is much closer to *palta*[n] and not very different in meaning.—*M. L. Dame*[s].

[In co[nfirm]ation of this derivation of *paltan*, I would add that it is i[n con]stant use in the Bhojpurí *Song of Alhá's Marriage*, and [is u]sed in a way that obliges one to translate it "group" [or the] following." See *Indian Antiquary*, Vol. XIV, pp. 209 to 2[..].—ED.].

1107. **Change of t to l.**—Here is another instance of the interchange of *t* and *l*. See Vol. II, note 830. *Katthá = Kallá*, alone.—*R. C. Temple.*

1108. **Akhat—Sakit.**—(See Vol. I, note 339). Wilson, *Glossary, s. v., akshatá*, explains it thus: "from Sanskrit *akshatá*, unbroken. Grains of rice coloured with saffron or vermilion, placed on the forehead of an idol, or on those of the bride bridegroom at their marriage," which is proba the meaning in this case. Sakít is an ancient to in the Etá District, 12 miles south-east of civil station of Etá. There are the remains of old fort there. There is a full account of place in the *North-West Provinces Gazetteer* un the Etá District.—*William Crooke.*

1109. **False Arabicism—Qanauj.**—The na Kanauj, derived from the Sanskrit Kanyakubj is spelt by *Munshís* as قنوج Qanauj, as if i[t] Arabic, just as Kasúr is spelt قصور Qasúr. (: Vol. X, note 734).—*R. C. Temple.*

HISTORY.

1110. **The Shahid Sikhs.**—(See Vol. I, p 651). The legend appears to relate to I Singh, not to Sadá Singh, his nephew and s cessor in charge of the Damdamá shrine, thou the latter also fell in battle against the Muha madans. The date of Díp Singh's death v probably about 1750 *A. D.*, but the leg furnishes a remarkable instance of how shor time is necessary, under favourable circu stances, for the growth of a myth.

Sardár Guláb Singh of Shahzádpúr, in a pr filed by him in April 1818, in the Ambálá Po cal Agency, in reply to a claim by his bro for the partition of the estate, including Damdamá villages, gave an account of the tory of his family, which he afterwards repe in 1844, apparently the year of his death, in to enquiries made by Major Leech. In the lier paper he stated that 72 years before latter fixes the date as *St.* 1803, correspon to 1746 *A. D.*), Díp Singh, the founder of family, attached himself to the Damdamá shi then presided over by Sáhib Singh, and bec the leader of the Akálí Síkhs, 50 to 100 in n ber, who attended there. On the Duráni i sion many Sikhs fled from the Mánjhá to Málwá (or Cis-Satluj District), and the ju country near Damdamá, among them being Singh's brothers and relations. Leaving nephew, Sadá Singh, in charge of the sh he raised a band of followers, led them to Ar sar, and fought the Duránís. On the fiel battle he and 35 others fell, becoming mar whence the family title of Shahíd is der Five or six years later, the western armies Afghans) having again invaded the Panjáb, Singh left Karam Singh, father of Guláb Si as his successor, and led a force to Amri where he also fell a martyr in battle. In *St.* (*A. D.* 1757) the Damdamá was under the agement of Karam Singh and his bro Dharam Singh.

The myth finds no place, it will be observed, in s account; but in another paper without date parently filed in the interests of the Behtá tidárs (confederates who had got a tract of d as their share of the conquest) of the Shahlpúr Sardár, who had constant disputes with Sardár, which came before the British authoies for decision from 1810 to 1830, and again in 14, which is the latest date it is possible to asn to this document] it is stated that Díp Singh s a Jat of the Khárá *got*, of the village of Pohod (Pohovind), near Bhikupind (in the Lahore strict, *thána* Pattí of the Kasúr *tahsíl*), and ned the Khálsá at the beginning. Owing to war with the Musalmáns he often had to nceal himself in pits in the earth or in the juns. At last he went to Damdamá, where he rnt to read Gurmukhí, and acquired a charac for learning. Sadá Singh became his disci, and by degrees about 300 men gathered round n. Having gone to Amritsar to battle with Sikhs, they learnt that the Síkh forces had embled near Lahore, and that the Governor d ordered the royal army to seize and slay the khs, proclaiming a reward of five rupees for ery Síkh's head brought in. Diwán Kaurá ll Khatrí, who was with the royal army, from lings of compassion, sent a secret messenger he Síkhs the day before they were to be atked. They opened the *Granth* for a text, and ding a favourable one, Díp Singh told all who children or aught dear to them, to depart. ty men remained with him. Next day the al army came, and they fought with it from break till the hour of the forenoon prayer *rt chást*); but at last all were killed. Díp Singh tinned fighting long after he had lost his d, killing many people; but on some one arking that he was fighting without his head, left off. He was therefore called a Shahíd. t night the Governor was alarmed by a am that the Síkhs were coming on in blue hes, killing his men. He therefore consulted strologer, had inquiries made as to who was leader of the Síkhs, and learning that as Sardár Díp Singh, had a proclamation le, inviting his relatives to come forward and gnize his body, in order that his pardon ht be sought, and messengers were also sent to relations, and his sister Málán came and renized the body, and the Governor thanking gave her Pohopind, revenue-free, as a red. She collected and burnt the bodies, and place where she did so is still known as the híd Búngá at Amritsar.

his is apparently the earliest record of the hical account of Díp Singh's death; but in ember 1852, in a report by Pandit Kále Ráí, uty Collector of Settlement, on the Shahzád-Kesrí family, he begins with Díp Singh, *pujárí* (officiating priest) at the Damdamá, in the Sirsá District, and calls Sadá Singh his disciple, and states that Karam Singh and Dharam Singh, who were Sindhú Játs and full brothers, came from Lahore and became Sadá Singh's disciples. Díp Singh and Sadá Singh fell in battle. In consequence of Díp Singh's body having continued fighting for two or three miles, all the disciples and Síkh followers of Díp Singh and Sadá Singh were called Shahíds.

The myth was evidently an attempt to explain the title of Shahíd, which seems to have been given by the Síkhs because Díp Singh and Sadá Singh fell in battle for their faith before the Síkhs had become strong enough to offer open resistance to the Muhammadan governors. While, as might be expected, the mythical account contains no dates, the mention of the Khatrí Kaurá Mall, who was made Díwán by Shahnawáz Khán about 1747, and was confirmed in that office by Mír Mannú in 1748, and was killed in battle in April 1752, gives an approximate date of Díp Singh's death, which closely corresponds with that given by the other account.

It does not appear whence Wynyard got the version of the story which represents Sadá Singh as having fought for a week after he was deprived of his head. Griffin (*Panjáb Rájás*, pp. 46, 47) also connects the myth with Sadá Singh, who, according to the Ambálá accounts, was killed in a fight at Dokoh (near Jálandhar Cantonment) with the imperial officials.—*D. G. B.*

1111. **Traditional Account of Rupar.**—It is related that Rúpar was founded by Rájá Rúpeshar, and was originally known as Rúpnagarí. It has been in existence for the last fourteen hundred years. The river Satluj anciently flowed immediately under the mound on which the remains of a fort can still be traced.

Rájá Rúpeshar was by caste a Rájpút, descended from Vikramádittya. His subjects were happy and contented, as he was a just ruler. Rúpar was in the possession of his descendants for several generations, and the last of them, Rájá Sudarshan, was a great tyrant. In *St.* 1284 (*A. D.* 1227), a *darvesh* named Roshan 'Alí was so much oppressed by him that the *darvesh* went to the Sultán of Dehlí (Altamsh ?) and complained, but failed to obtain justice. He then went to Multán, to the Governor Sháhzádá Khálid Walí, who, in order to chastise and make an example of Sudarshan, collected an army from Khurásán, Balkh, and Bukhárá, and came with the *darvesh* to Rúpar. Sudarshan opposed him with his forces, but after a great battle he was vanquished. He fled towards the hills, and the Sháhzáda slaughtered his forces, and razed the fortress to the ground.

Among the descendants of Rájá Sudarshan is reckoned the present Rájá of Mandí, and a family of them still exists in Sháhzádpúr, in the Ambálá District, whose chief representative, Rájá Kishandhar Deo, receives a pension from the British Government of Rs. 3,000 per annum to this day.

Sháhzádá Khálid Walí suffered martyrdom (in what manner and when, it is not stated), and his Náib or Deputy, according to the Sháhzádá's commands, built a shrine to the east of the town, which is called the Dargáh of Sháh Khálid Walí, and every year, in the month of June, a fair is held there. Hundreds of people collect, and every one, according to his or her means, makes an offering of money, grain, sweetmeats, &c.

In *A. H.* 898 (*A. D.* 1484) Bahádur Khán Lodí, who was a fellow-tribesman and one of the Amírs of Sikandar Lodí, came to Rúpar, and liking the place remained there; and on the spot where the fort of Rájá Rúpeshar had stood before, built a new fort, which is to this day called the Múhalá Lodíán. From this time the name of the town was shortened to Rúpar. At one time it was so extensive that Kotlá Níhang was one of its suburbs.

During the time of the Muhammadan Emperors, the Governors of Sirhind used to reside at Rúpar, and Rájá Mán Singh of Handaur, Umar Khán Rájpút of Singh, Náhar Singh Kandú of Chamkaur, and Chaudhrí Tek Chand of Khizrábád, paid revenue to the Governor at Rúpar.

When Ahmad Sháh Dúrráni came to this country, Amín Khán was appointed by him Governor of Sirhind with the concurrence of Rájá Amar Singh of Patiálá, and Zillá Khán Pathán of Kasúr was Governor of Rúpar.

In *St.* 1820 (*A. D.* 1763) Harí Singh Dalewálá, Khushhál Singh Singhpúriá, Jai Singh, and Bhág Singh Alúwáliá, Jodh Singh and Tárá Singh Ráhonwálá, Karm Singh Nirmalá of Sháhábád, Bhangá Singh of Thánesar, and many others came from the Mánjhá, and spread themselves over this of the part country, killed Amín Khán, the Governor of Sirhind, plundered Rúpar and burnt it, and the Síkhs became masters of the country up to the banks of the Jamná.

Harí Singh Dalewálá became the ruler of Rúpar —(see note 1, p. 33 of Griffin's *Rájás of the Panjáb*)—after the Patháns were turned out of it. The fort of Khizrábád, which was built by Chaudhrí Tek Chand, was also taken possession of by him. When he died he left two sons, Charat Singh and Dewá Singh, while his widow, Ráján, had in her possession Rúpar, Khizrábád, Khant, and Sialbá. She began to cruelly oppress the inhabitants of Rúpar, and Charat Singh, her son, having died, and Bhúp Singh, the son Charat Singh, being still a minor, the *zamínd* of Rúpar brought Sardární Ráj Kaur, widow of Charat Singh and the daughter of Sár Karam Singh Nirmalá, and appointed her r over them, turning Ráján out of the fort. latter went and dwelt in the fort of Khizráb but Sardární Ráj Kaur with the assistance Rájá Rám Saran of Nálágarh, Rájá Kirpál Sin of Maní Májrá, and her father Sardár K Singh Nirmalá of Sháhábád, forced her to le this also, and to seek an asylum with her Sardár Dewá Singh of Siálbá. Afterwards S dární Ráj Kaur died, and was succeeded by son Bhúp Singh, who ruled at Rúpar for f years. He was in possession of Khizrábád, Kh Singh, Jhalián, and Mansúhá.

As Bhúp Singh was a tyrant and a drunk and the Muhammadans of the town were grea troubled, many of the townspeople left Rú and settled elsewhere. In *A. D.* 1845-46, w the first Síkh war took place, Bhúp Singh poused the wrong side, and joined the Sík For this act of rebellion he was, in *A. D.* 18 deprived of his patrimony, which was annexed the British dominions.—*J. G. Delmerick.*

1112. **Ranjit Singh's doings in 1806.**—T were in the Panjáb three celebrated for Pathánkot, Siálkot, and Shekhupura. It been related how the two first fell to Ranjít Sin and he now determined to reduce the latter; to put his plan into immediate execution despatched a large force under the comman his son Prince Kharak Singh. When within miles of Shekhupura, the Governor of the fort a message, stating that as he did not desire harm should befall his fort, he was anxious t should be no siege, and he promised to tribute to the Mahárájá and command the fo his name, if the Prince would retire with army. Kharak Singh, who had been tol capture, and had received no instructions to t was in a dilemma, and he sent to the ca for instructions. The Mahárájá sent word treat with the officer for the surrender of the promising in lieu large landed estates, and he patched reinforcements from Shalamár to a his son. Meanwhile envoys from Amír Singh Shahmír Singh, commandants of the Shekhu garrison, came to the Mahárájá, and stated th landed estates were given to them they w procure its surrender, but only to the Mahá himself. Ranjít Singh at once proceeded, from Khánpur sent a message demanding keys. These were refused, and the siege began proved long and tedious. The Mahárájá directed a monster gun against the fort celebrated Zamzammah or Bhangí gun, standing opposite the entrance of the La Museum) the shots of which, however, 1

...Briggs the orig... was evidently Mír Chákar ... the difference depending ... my copy of Ferishta's ... different name appears, ... The names of his sons ... íd and Mír Shuhadá, ...

... *lypoor* read *Siví* (*Sibi*). ... gs, Vol. IV, p. 427, ... ly *read* Siví.—*M. L.*

1018. ... an — Durlabh Sen.— ... doings of Mahmúd of ... ler of Gujarát in his d... title of Dábshalím ... II, notes 710, &c). ... ing in having an app... in. The fables of Bid... many centuries houseb... ers under many names ... and *Kalila wa* ... that Durlabh Sen of the Solankhi ... of Gujarát, was the king meant; but controverts the idea on the chronological grounds that Mahmúd must have left Somnáth after he had ceased to reign. Durlabh Sen, however, was admittedly reigning close to the time when Mahmúd was there, and did usurp the throne from Valabh Sen, and it seems to me that, whether the Musalmán chroniclers were right or not, as to the exact king meant in their story, they gave the heir the name of Dábsalím, because it resemb... that of Durlabh Sen, which they must often ... heard. Other references are—Elliot's *Hi... India*, Vols. II, p. 500, IV, p. 183, footnote; ... *Useful Tables*, Thomas's Ed., p. 256; *Mi... madí* quoted in the *Káthiáwár Gazettee*... *Habíbu's-Sujar*, quoted by Elliot, *loc.* ... Falconer's *Kalila and Dimna*, pa... C. *Temple.*

1019. **Chiragh Shah—Saida...**—(See Vol. II, note 531). The name ... Chirágh-i-Dehlí was Násiru'ddín ... ed on the 18th of Ramazán 707 *A. H.* ... *D.*), and his tomb exists near Dehlí. ... he is known to the people of the Upper Panjab at all.

be
dea ... ound in the words *wa uaknut janati.*
Her ... ical sobriquet was not *Takhtí* but *Makhfí*
(concealed), and her poetical works or *Díwán* was,
if I remember correctly, lithographed in 1284
A. H. (1867 *A. D.*) by that very enterprising pub-
lisher, Munshi Nawal Kishor of Lucknow. For
... short notice of this charming authoress, and
... ecimens of her poetry I would refer readers to
... al's *Miftáh-ut-tawáríkh*, pp. 292-293.—*J. G. Del-*
... *ck.*

—

... Sarwan and Farijan.—There are some
... es in the notes to the songs about Sarwan
... jan in the *Legends of the Panjáb*, Vol. II, p.
... h it may be as well to correct. It is right
... the song has no connection with the
... Mr. William Fraser in 1835; but it is
... ert that the story is a pure myth.
... young lady in question, was the
... át of the large village of Gangáná,
... *tahsil* of the Rohták District,
... nown to all the country-side as
... gáná, and still contains certain
... members of her family. How
... have learnt of the existence
... say; but the general story
... is, that her father offered

which is spoilt by ...
Nawáb's ballad.

I may add that I alwa...
villagers the Sarwan ha...
she was carried off, or ...
never lived with her h...
out by the fact tha...
from the house of her ...
Fraser had, as alread...
the story of Sarwan ...
of Dehlí territory w...
or wrongly, that the ...
púr (*i. e.*, of Lohár...
Mr. Fraser, was ...
lady of his fami...
detection of the ...
74-78 of Vol. I...
H. C. Fanshawe.

1022. Ranj...
A. D.—Díwán ...
Mahárájá Ran...
charge of the R...
ed to conque...
under his sway.
Bisohli, levying...
He next procee...

re are the sports, the stables, and the rses? Where the flutes and clarions? re are they that girded on their swords d were mighty in battle? Where the irlet dresses?

re are the thumb-mirrors and the fair es? No longer are they seen!

world is Thine! Thou (God) art the rd of the earth!

ne ghari Thou dost establish and dis-ablish! Thou dividest wealth as Thou asest!

re are the houses, gates, halls, and man-ns? Where the beautiful seraglios? re are the easy couches and the women, sight of whom banished sleep? re is the betel and the betel-chewing men? They are lost to our gaze!

ccount of wealth many are lost; wealth s destroyed many.

lth is not amassed without sin, and it parts not with men when they die.

e whom the Creator seeks to destroy He prives of virtue.

ons of Musalmán Priests tried to arrest bar's) progress, when they heard of his asion.

burnt dwellings, buildings, and proud nsions: youths of noble families he blend-with the dust.

ughal became blind: no person wrought iracle.

Mughals fought with the Patháns, and sword was wielded in the fight.

ne side discharged their guns, the other anced their elephants.

ther, those must die whose leaf of des-is torn at God's threshold.

of Hindus, of Turks, of Bhattis, and of ls, were there.

obes of some were torn from head to ; the dwellings of others were their es of cremation.

did they, whose husbands returned not e, pass the night?

reator himself acts and causes others t. To whom shall a remonstrance be e?

and pleasure come in obedience to will.

om shall we go to complain?

ho gives orders is pleased when his rs are obeyed. O Nának, we obtain is alloted us.—*M. Macauliffe.*

ROVERBS AND SAYINGS.

Panjabi Proverbs from Gurdaspur.—

án, karái, kutte dá: wafá na karián sutte dá.

rust not the crow, the karál (Kákezai Pathán) or the dog, even when asleep.

(2). *Akal zulm baniye dá; niyámat ahmakí zamindár.*

Wits and exaction for the money-lender; trust and folly for the farmer.

(3). *Gái putr de wáste: áundí nún khasm margayá; kurián bhí sí gáin.*

She went to pray for a son; on her returning she found her husband dead and even her daughters gone: (a bird in hand is worth two in the bush).

(4). *Káu, Kambóh, kabílá pálná: Ját, Meo, sansár kabílá gálná.*

The crow and the kamoh cherish their young: the Ját, the Meo, and the crocodile swallow theirs.

(5). *Ráwal kí jánná cháwalá dá bháo?*

What does a Ráwal know of the market price of rice. (A skit at the thieving propensities of this Gipsy class).

(6). *Sau rupáe palle rakhen to mángne charte hain.*

With a hundred in his pocket he will still go abegging.

(7). *Súm kí kamáí kutte ne kháí.*

Dogs enjoy the miser's gains.

(8). *Sir o ganjá, te kangíán dá jorá.*

A couple of combs on a bald head.

(9). *Ráwal, munde, ranná: tine ujar dá banná.*

Gipsies, boys and women: these are born to mischief.

(10). *Jitthe Ráwal, utthe dhobí dí kí zarúrat?*

What need for washerman where Ráwals dwell?

(11). *Jat mewá achchha hai, magar jútí se chartá hai.*

The Jat is a rich fruit (to squeeze), but it must be done with a shoe (by force).

(12). *Sach mirach, te jhúth gúr: Pír paisá, te ran guru.*

Truth is as pepper and a lie as sugar: a penny as a saint and a woman as a priest.

(13). *Ghar bhúkh te búe agge deorí.*

Starvation in the house, and a handsome porch in front of it.

(14). *Má nún takulá na jurdá, te putr barshí karándá.*

The mother cannot get her spindle mended, and the son is flourishing a spear.

(15). *Má bhatiárí te putr ukal chat.*

The mother an innkeeper and the son a plate-licker. (Said to a low caste man when he swaggers).

(16). *Chinj Katná, te saru Jálandhar.*

The fair is at Katná and the performers at Jálandhar. (Katná is near Pathánkot: said of a thing out of place).

(17). *Khar, Khokar, te jo Dogrí te Bháo dharam bhrá, Gújar mitr tab karo, jab khalkat mar jáe.*

Make friends with an ass, a Khokar, a Dogar woman, a Bháo or a Gújar when all else are dead.

(18). *Jahán Gújar, tahán újar.*
Where Gújars abound there is a wilderness.—*H. C. C.*

[There is a similar saying in Karnál—
Gújar se, to újar
Pare jahán ujár ;
Jithe Gújar miliye
Uthe deiye már.
Where Gújars are is a waste, and the land is barren. Wherever you meet with a Gújar, kill him then and there.—Ed.].

1119. **Panjabi Saying.—**

Mundá rove, dál uble, átá khánde kán,
Inhín gallín ákhde Jhar Buddhú terá nán.
The child weeps, the pulse boils over, crows eat the flour ;
It is for such deeds that the people call thee—"Hush Fool!"

The story goes that a fool took service as a domestic servant. One day his mistress was watching her baby and cooking her food, when she was called away, and compelled to leave both in charge of the fool. When she returned she found the child crying, the pulse boiling over, and the crows eating the flour, and the fool sitting at his ease, calmly looking on. Whereon she gave vent to her feelings in the above verse, which have passed into a byeword, so that old and young know the meaning of *Jhar Buddhu*—*Mihr Singh.*

1120. **Hindi Proverbs and Sayings from Oudh.—**

(1). *Jis ko piá cháhain woh hi suhágan.*
Whom her husband loves is blessed indeed. (A favourite is without a fault).

(2). *Chor kí dhárí men tinká.*
The straw in the thief's beard. (The self-consciousness of guilt).

(3). *Ulte chor kotwále dande.*
The thief punishing the policeman : (the innocent suffering at the hands of the guilty).

(4). *Jo garajtá hai, woh barastá nahín.*
Jo bhoktá hai, woh káttá nahín.
Jo pahartá hai, woh kartá nahín.
When it thunders it rains not.
When he barks he bites not.
When he blusters he works not.

(5). *Sádhú huqqa píat hain : kaho koín ke hat.*
Andar machhar kapat ke, tú ko dhowan det.
Tá ko dhowan det, nikálkar báhar áven.
Man men bhae ánand, ki gun Govind ke gáven.
Ascetics smoke the *huqqa ;* explain this.
The smoke the mosquitoe of deception to drive it out.
To drive it out that it may come outside,
And leave the mind happy to sing the praises of Govind (God).

(6). *Kháke par raho, márke tal raho.*
Lie down after eating, run away after thrashing.

(7). *Beswá, bandar, agin, jál, kutí, katak, yeh das apne nahe : sújí, súá, sunár.*
These ten are never to be trusted ... titutes, monkey, fire, water, midd... rows, publicans, needles, parro... goldsmiths.—*Kakku Mall.*

1121. **Hindi Riddles from Oudh.—**

(1). *Sáman, Bhádon bahut jale, Mágh, Pú...*
Birbal kahe Akbar se ; "tu bujh kahán...
It runs much in July and Aug... rains), and
But little in December and Janu... months) :
Saith Bírbal to Akbar ; "answer my...
The answer is in a pun on *morí*, the la... which means "a drain" and "n...

(2). *Hár hár men wá ke chhed : más, ruk... wá men ik : mohe achambhá áve aise jív base hai kaise ?*
There are holes all over it ; nor f... blood at all in it : it astonishes ... it can manage to exist.
Answer : *pinjrá*, a cage.—*Kakku M...*

1122. **Hindi Proverbs and Sayings.**

(1). *Rájá rájá kháe, billí billí munh dekhe...*
Kings eat while cats stare : (the c... of the English, a cat may look at...

(2). *Zát ká bairí zát : kát ká bairí kát.*
Caste is the enemy to caste, ar... of wood. (An axe requires a handle before it can be used).

(3). *Burá tárá se na dariye : terí buráí se...*
Fear not thy evil star : fear th... wickedness.

(4). *Súá sumbal ram rahá, sab gawáe bu...*
Phúl dekhke ram rahá, phal kí na p...
Bahut prít ké sewá táza dákh nárel,
Jangal ká mewá chalá nirásá chhúd...
Súá sumbal kí sewá.
A parrot was taken by the co... flowers and lost his senses.
The flowers took him, and he th... of the fruit.
For the sake of his love he left... grapes and the cocoanuts,
And the jungle fruits, to serve fo...
It was the love of the parrot fo... ton-tree. (To grasp at the... and leave the substance. The... flowers and the useless fr... *sumbal* or cotton-tree are pro... India).

Honhár hirde base ; bisar jáe sab sud...
Jaisí honí hot hain, waisí ubje budh...
Fate dwells in the heart : th... has no power (over it).
As fate wills, so develope the i...
W. J. D'Gruyther.

FOLKLORE FROM DIFFICULT SOURCES.

SLIEEMAN'S RAMBLES & RECOLLECTIONS.

3. **Epidemics—Scape-goats.**—Vol. I, p. 210. I was g the minister by what means it was that the old 1 of Ságar drove out the influenza that afflicted the e so much in 1832. He told me that he took no n the ceremonies, nor was he aware of them till he wakened one night by the noise, when his attend- nformed him that the queen and the greater part of ty were making offerings to the new God, Hardáwal He found next morning that a goat had been d up with as much noise as possible, and with good for the disease was found to give way from that nt. About six years before, when great numbers lying in his own little capital of Pithúriá, from a r epidemic, he had, he said, tried the same thing still greater effect; but on that occasion he had e aid of a man very learned in such matters. This aused a small carriage to be made up, after a plan own, for a pair of scape-goats, which were harness- it, and driven during the ceremonies to a wood distance from the town, where they were let loose. that hour the disease entirely ceased in the town. oats never returned. ["Had they come back," said he disease must have come back with them"]. So ok them a long way into the wood—indeed he ed, the man, to make sure of them, had afterwards l them to be offered up as sacrifice to the shrine of wal Lálá in that very wood! He had himself seen a religious ceremony so entirely and imme- efficacious as this, and much of its success was, ubt, attributable to the science of the man who d the carriage, and himself drove the pair of goats wood! No one had ever before heard of the plan ir of scape-goats being driven in a carriage; but likely, he thought, to be extensively adopted in are.

Origin of Cholera—Spread of a cult—Hardawal Vol. I, p. 211 *ff.* I was also told at that time hen Lord Hastings took the field against the is in 1817, and the division of the grand army his command was encamped near the grove in khand, where reposed the ashes of Hardáwal nder a small shrine, a cow was taken into this o be converted into beef for the use of the Eu- s. The priest in attendance remonstrated, but in he cow was killed and eaten. The priest com- and from that day cholera broke out in the and from this central point it was generally un- d to have spread all over India. The story of the avelled at the same time, and the spirit of Har- Lálá was everywhere supposed to be riding in the nd and directing the storm! Temples were ere erected, and offerings made to appease him; less than six years after my informant had him- n them as far as Lahore, and in almost every hroughout the whole course of his journey to that capital and back. "Up to within the last few he added, "the spirit of Hardáwal Lálá had been ted only in cases of cholera; but now he is sup- o preside over all kinds of epidemic diseases, and s have everywhere been made to his shrine ate influenzas."

1125. **Cows—Mango Trees.**—Vol. I, p. 211. The people in the Ságar Territories used to show several decayed mango trees in groves where European troops had encamped during the campaign of 1816 and 1817, and declare that they had been seen to wither from the day that beef, for the use of these troops, had been tied to their branches. The only coincidence was in the decay of the trees and the encamping of the troops in the groves. That the withering trees were those to which the beef had been tied, was of course taken for granted!

1126. **Epidemics—Rise of a superstition—Jaswant Rao Holkar.**—Vol. I, p. 213. "I remember a singular instance of a cure arising from faith in the efficacy of offerings, said an intelligent native to me. "When Jaswant Ráo Holkar was flying before Lord Lake to the banks of the Biyás, a poor trooper of one of his lordship's irregular corps, on tying the grain-bag to his horse's mouth, said, 'take this in the name of Jaswant Ráo Holkar, for to him you and I owe all that we have.' The poor man had been suffering from a severe attack of an ague and fever; but from that moment he felt himself relieved, and the fever never returned. At that time this fever prevailed more generally among the people of Hindústán than any I have ever known, though I am now an old man. The speech of the trooper, and the supposed result, soon spread, and others tried the experiment with similar success, and it acted everywhere like a charm. I had the fever myself, and though by no means a superstitious man, and certainly no lover of Jaswant Ráo Holkar, I tried the experiment, and the fever left me from that day. From that time till the epidemic disappeared, no man, from the Narbadá to the Indus, fed his horse without invoking the spirit of Jaswant Ráo, though the chief was then alive and well. Some one had said he found great relief from plunging into a stream during the paroxysms of the fever; others followed the example, and some remained in water for half an hour at a time, and the sufferers generally found relief. The streams and tanks throughout the districts between the Ganges and the Jamná became crowded till the propitiatory offering to the spirit of the living Jaswant Ráo Holkar were found equally good, and far less troublesome to those who had horses that had to leave their grain, whether in Holkar's name or not."

1127. **Epidemics—Scape-goats.**—Vol. I, p. 214. More than four-fifths of the people of the city and cantonments of Ságar had been affected by a violent influenza, which, commencing with a distressing cough, was followed by fever, and in some cases terminated in death. I had an application from the old Queen Dowager of Ságar to allow of a noisy religious procession, for the purpose of imploring deliverance from this great calamity. Men, women, and children in this procession were to do their utmost to add to the noise by "raising their voices in psalmody," beating upon their brasspots and pans with all their might, and discharging fire-arms, where they could get them. Before the noisy crowd was to be driven a buffalo, which had been purchased by general subscription, in order that every family might participate in the merit. They were to follow it out eight miles, where it was to be turned loose for any man who would take it. If the animal returned, the disease must return with it, and the ceremony be performed over

again. I was requested to intimate the circumstance to the Officer Commanding the troops in Cantonments, in order that the hideous noise they intended to make might not excite any alarm, and bring down upon them the visit of the soldiery. It was, however, subsequently determined that the animal should be a goat; and he was driven before the crowd accordingly. I have on several occasions been requested to allow of such noisy ceremonies in cases of epidemics; and the confidence the people feel in their efficacy has no doubt a good effect.

1128. **Cause of epidemics—Exorcism**—Vol. 1, p. 217. I asked the Hindú Sadr Amín or head native judicial officer at Ságar, a very profound Sanskrit scholar, what he thought of the efficacy of processions in checking epidemic diseases. He said that there could be nothing more clear than the total inefficiency of medicine in such cases; and when medicine failed, a man's only resource was in prayer: that the diseases of mankind were to be classed under three general heads: first, those suffered for sins committed in some former births; second, those suffered for sins committed on the present birth; third, those merely accidental. "Now," said the old gentlemen, "it must be clear to every unprejudiced mind that the third only can be cured or checked by the physician!" Epidemics, he thought, must all be classed under the second head, and as inflicted by the Deity for some very general sin; consequently, to be removed only by prayer; and whether these were silent or noisy, was a matter of little importance, provided it was offered in the same spirit. I believe that among the great mass of the people of India, three-fourths of the diseases of individuals are attributed to evil spirits and the evil-eye, and for every physician among them there are certainly ten exorcisers! The faith in them is very great and very general; and as the gift is supposed to be supernatural, it is commonly exercised without fee or reward. The gifted person subsists upon some other employment, and exorcises *gratis*. A child of one of our servants was one day in convulsions from its sufferings in cutting its teeth. The Civil Surgeon happened to call that morning, and he offered to lance the child's gums. The poor mother thanked him; but stated that there could be no possible doubt as to the source of her child's sufferings. The devil had got into it during the night, and would certainly not be frightened out by his little lancet; but she expected back every moment my old tent-pitcher, whose exorcisms no devil of this description had ever yet been able to withstand.

1129. **Small-pox caused by accident.**—Vol. I, p. 219. Small-pox had been raging in the town of Jabalpúr for some time during the hot season that I was there, and a great many children had died from it. The severity of the disease was considered to have been a good deal augmented by a very untoward circumstance that had taken place in the family of the principal banker of the town, named Khushhál Chand. Dewá Rám Seth had lately died, leaving two sons, Rám Kishn, the eldest, and Khushhál Chand. The eldest gave up all the management of the sublunary concerns of the family, and devoted his mind entirely to religious duties. They had a very fine family temple of their own, in which they placed an image of Vishnú, cut out of the choicest marble from the Narbadá, and consecrated after the most approved form, -d with very expensive ceremonies. This idol Rám -n used every day to wash with his own hands with -water and anoint with precious ointments. One -while he had the image in his arms and was busily employed in anointing it, it fell to the groun[d] the stone pavement, and one of the arms was b[roken]. To live after such an untoward accident was quite [out of] the question, and poor Rám Kishn proceeded a[...] quietly to hang himself. He got a rope from the [...] and having tied it over the beam in the room where [he had] let the God fall upon the stone pavement, he was p[utting] his head calmly into the noose, when his brothe[r came] in, laid hold of him, called for assistance, and p[ut him] under restraint. A conclave of the priests of that se[ct was] immediately held in the town, and Rám Kishn w[as told] that hanging was not absolutely necessary; that it [would] do if he would take the stone image, broken arm a[nd all,] upon his back, and carry it 260 miles to Banáres, [where] resided the high priest of the sect, who would no do[ubt be] able to suggest the proper measures for pacifying th[e ...]

MASSON'S TRAVELS IN BALOCHISTA[N,] AFGHANISTAN, &c. (London, 1844).

1130. **Legend of Chehel-Tan—Hazrat Ghous.**—[Vol. ...] p. 83.—The ziârat on the crest of Chehel-Tan [is held in] of great veneration among the Bráhúí tribes, [and I] may be excused, perhaps, for preserving what they [relate] as to its history. In doing so I need not cauti[on my] readers that it is unnecessary to yield the same i[mplicit] belief to the legend as these rude people do, who never question its truth. A frugal pair who had [been] many years united in wedlock, had to regret tha[t their] union was unblessed by offspring. The afflicte[d wife] repaired to a neighbouring holy man, and besou[ght him] to confer his benediction that she might becom[e fruit]ful. The sage rebuked her, affirming that he h[ad not] the power to grant what heaven had denied. H[is son,] afterwards the famed Hazrat Ghous, exclaimed [that he] felt convinced that he could satisfy the wif[e, and] casting forty pebbles into her lap, breathed a [prayer] over her and dismissed her. In process of ti[me she] was delivered of forty babes, rather more th[an she] wished or knew how to provide for. In de[spair at] the overwhelming bounty of superior powe[rs, the] husband exposed all the babes but one on the h[ill of] Chehel-Tan. Afterwards, touched by remorse, [he bent] his way to the hill with the idea of collecting the[ir bones] and of interring them. To his surprise he behe[ld them] all living and gamboling amongst the trees an[d rocks.] He returned, and told his wife the wondrous ta[le, who,] now anxious to reclaim them, suggested that [the next] morning he should carry the babe they had p[reserved] with him, and by showing him induce the retu[rn of his] brethren. He did so, and placed the child [on the] ground to allure them. They came, but carried [him off to] the inaccessible haunts of the hill. The Bráhúí [believe] that the forty babes yet in their infantile state ro[am over] the mysterious hill. Hazrat Ghous has left behin[d him] great fame, and is particularly revered as the [patron] saint of children. Many are the holidays obse[rved by] them to his honour, both in Balochistan and S[ind; in] the latter country the eleventh day of every m[onth is] especially devoted as a juvenile festival in com[memora]tion of Hazrat Ghous. There are many ziârat[s called] Chehel-Tan in various parts. Kábul has o[ne at] Argandí.

[In a Baloch version of the above legend which [was] narrated to me, the father of the forty children is cal[led Dris] Paighambar. Dris is the Baloch form of Idris, wh[o is gene]rally identified with Enoch.—Ed.]